The preface of the Author to certaine Meditations whiche muste be dayly sayd according to the number of the vij. dayes in the weeke.

AMong al our godlye and deuoute meditaciõs (good christian Reader) there can be none better, more acceptable to God and more commodious and necessarye to man, or more fitte for vs to the attaining of a good and happy lyfe, then at al times to occupy our selues in the continuall remembraunce and meditation, of the life and passy-

57 ... 1920

on of our Lord Iesus christ the which thing is plainly shewed & declared not only by the example and doctrine of diuerse holy and learned men, but also by experiēs it self, which is our chefe inistreis in all things we do. And if thou would flee from sinne & shun vice, then cōsider with thy selfe, what great things the only sonne of God, both did and suffred the space of three & thirtie yeares, to thend thou might bee deliuered from vitiousnesse and sin. If thou loue humilitie, gentelnesse, paciēce, obedience, charity and other vertues that were

in

in christ, & if thou desire to bewfie thy soule with these: then cast thine eie on the perfect and liuely patern of all vertu, which is thy Lord christ himselfe If thou art desirous to cõtemn the world & all worldly vanities, & nothīg to care for the same, thē way earnestly with thy self what kinde of lyfe Christ our Lorde, lead when he was liuinge here, how poore it was, how lyttle it was accounted of and how contēptuous it was, how full it was of labour and sorow, what taũts and conspiracies, and how bitter a death he sustained for thy loue

and ſaluaciō. And finally if thou would ſtir vp and inflame thy mind to the loue of god, & giue him thankes. What can in ſuch a caſe be more effectuall then ſtil to call to remembrauce Chriſte his life and paſsiō, and how many and how great benifites wee haue receued thereby. Wherevpon the Apoſtle ſayd for good cauſe: Kemember you him who ſuffred ſuch reproch againſt himſelf at the hands of ſinners, that you ſhold not quaile nor be diſmayed in hart: and *Sainct Peter* ſayth: for that Chriſt ſuffered in fleſh ſee that you be alſo comfor-

ted with the remẽbrance there-
of. But to th'intente that thou
(good christian Reader) mayest
vse these Meditations to thy
greter profit, thou must obserue
this order that followeth, that
at suche tyme as thou mindest
to pray, thou presently reade o-
uer all those cheefe points, that
are to be thought vpon, concer-
ning that day, then pause some-
what in contemplation of that
wherein thou tooke most plea-
sure in thy meditation: and di-
recting thy cõtẽplation to some
vertue, seriously consider wyth
thy selfe how dilligently Christ
excercised himself therin, who

gaue thee an example earneſtly to folow his ſteppes. Then determyne with thy ſelfe to imitate that vertue which thy prayer entreateth of that day, & to increſe dayely in the ſame : labour alſo eftſoones in the day tyme, to call to mynde that which thou purpoſed with thy ſelfe, & that thou wilt omit no occaſion, whereby thou mayſt putte that vertue in practiſe in thy ſelfe. The chefe points thou haſte to conſider of are fiue. The firſt is fetched from Chriſt his infancy. The ſecond is deduced out of his life, the other three are taken from his paſsion.

Vpon

Vpon Sunday think on Christ his humilitie.

FIrst consider ẅ what humility the sonne of God, he who was ẏ chefe Monarche of all ẏ worlde came from heauen, and showding him selfe in the pure wombe of the humble Virgin Mary, debased himselfe taking on him the shape of a seruaunt. Desier therefore ẏ same Lord to giue thee perfect humilitie, and that he will indew thee with such grace, that all pryde, vaineglory, and delighte in thy self may be vtterly rooted out of thy harte: and at sundry tymes

consider with thy selfe, to howe many and how great imperfections as yet thou art subiect vnto, into what vices thou doest daylye and miserably fall, and howe little hitherto thou hast increased in vertue.

Secondly consider with what lowlinesse of hart he suffered him selfe to be baptised of S. Iohn Babtist, as though he had bene a sinfull creature that had stoode in neede to be washed & made clean: who notwithstanding being perfect God and man, was free from all spot of sinne, and gaue to saint Iohn all suche grace, as was in him.

him. Therfore thou ỹ art as it were a poore worme after the example of thy creatour, submyt thy selfe to all such as teach and instruct thee, albeit they are inferiour and worse then thou.

Thirdly, call to mynde that meoueylous humilitie of his, when at the tyme that his passiō drew neere, to shew man his infirmitie, he opened his sorow to his disciples and sayd: My soule is very sad vnto deth. Whereas for all that, he it is that giueth perfect ioye, not to those onely ỹ are in earth, but to such also that liue in heuen, learne therefore not

not to put to muche truſte in thy ſelfe, nor to preſume ouermuche of thine owne ſtrength in temptacions, whether they chaunce by inward ſuggeſtion or otherwais, but beeing lowlye in thine owne ſighte, bee not aſhamed both to aſke, and to receiue counſell alſo of other men.

Fourthly remẽber how humbly Chriſt the moſt mighty Lorde of all other, as it were a man vtterly deſtitute of all helpe, caſt himſelfe proſtrate on his face, & with his teares prayed to his Father, that we might be rid of our ſin, & his loue was ſo greate towardes

vs,

s, that he swet blood aboundantly. For this cause in all thy miseries and heauinesse of hart humbly pray to Christ thy Sauyour, and for the loue thou bearest to him, haue no respect of thy selfe, but refer thy selfe wholly to his good pleasure.

Fiftlye thinke with thy selfe with what humillitie and howe willingly he yelded himselfe to his heauenlye father, (to whome as touching his Godhed he was equall for all that) saying: Not my will but thine be fulfilled. And that he disdayned not to bee comforted by an Aungell, who

otherwyse is the comfoyter of all the woyld, & comfoyteth all men in their extremities. Se therfoye that thou in moste humble maner from the bottome of thy hearte, submit thy selfe to god his will, in all thinges that may happen to thee, either by motion of mynd oy outwardly looking foy heauē-lye comfoyte with moste assured hope.

At the end of thy meditation say this praier.

O Loyde Jesu Chyiste sonne of the liuinge God, thou who art

FIrst cal diligentlye to mynde that mildenesse wherein that innocente childe so soone as hee was borne, shewed himselfe to the world, although it was most spitefull against him.

Praye to that same childe, that he wil vouchsafe to giue thee perfect innocency, and mildenesse of harte.

Secondly debate with thy selfe with what mildnesse and modestie hee was conuersant amonge his apostles albeit they were vnskilfull and simple men, shewing othe in his woordes and also in his example all kynde of mylde-

uelle, and how beningly he answered the wicked and captious demaundes of the Iewes.

For this cause learne thou also most modestly and mylely to liue among all men, giuing no sygne of dyscourtesie either in word or deede, notwithstãding they withstande thee both in woordes and doinges.

Thirdly remẽber how beningly he kissed the traytour Iudas, and how gently he offred himself to be taken of his enemies and offred eche part of his body to be tyed.

In lyke manner shewe thou thy

selfe

selfe courteous and frendly to all those that eyther dispise or deryde thee: haue they done neuer so great iniury vnto thee.

Fourthly thinck with thy selfe how gently he vsed him selfe at what tyme he stoode thus bound before wicked Annas, and how mylely he answered them when they sought occasion to entrapt him, & when they gaue him sore blowes on the cheeke. Therfore sustaine thou it after a myld maner, if any man giue thee rough e answers at any tyme, although thou thinke in thine owne mynd thou hast both done & sayd well.

nesse, and how beningly he answered the wicked and captious demaundes of the Iewes.

For this cause learne thou also most modestly and mylely to liue among all men, giuing no sygne of dyscourtesie either in word or deede, notwithstãding they withstande thee both in woordes and doinges.

Thirdly remẽber how beningly he kissed the traytour Iudas, and how gently he offred himself to be taken of his enemies and offred eche part of his body to be tyed.

In lyke manner shewe thou thy

selfe

selfe courteous and frendly to all those that eyther dispise or deryde thee: haue they done neuer so great iniury vnto thee.

Fourthly thinck with thy selfe how gently he vsed him selfe at what tyme he stoode thus bound before wicked Annas, and how myldly he answered them when they sought occasion to entrapt him, & when they gaue him sore blowes on the cheeke. Therfore sustaine thou it after a myld maner, if any man giue thee rough e answers at any tyme, although thou thinke in thine owne mynd thou hast both done & sayd well.

Fiftly thinck vpon that wonderfull kynde of mylde neſſe that he ſhewed in Chayphas his houſe, when he ſuffered all thoſe ſecret paynes and ſcorninge (as when that moſt ſweet countenaunce of his, the which the very angells deſier to behould) was couered with a clothe after ſuch a ſhamefull faſhion, and when they beat him both with fyſtes and ſtroke him with their open handes, and moſt filthely ſpitted on him with many other torments, which no man euer knew of.

Euen ſo learne thou to take all greſes after a gētle ſort whether they

they be greuous to thy mynde or otherwayes. Also if any (after some secret meane) haue done thee much spite, thou must take it with a cōstant and a mery hart and also with cherefull countenaunce and that specially for the loue thou beareſt to thy louinge Sauiour and sweet spouse of thy soule Jesus Christ our Lord.

When thou hast ended thy meditation say this prayer folowing.

LOrd Jesu Christ the worthy paterne of all vertues, who

at all tymes shewed singular gē-
tleneſſe to all kynde of men, as
well at that tyme when thou ca-
meſt into this worlde which was
moſt contrarie to thee as all the
reſt of thy lyfe beſide wherein
thou lyued moſt myldly amonge
thy diſciples (who then were but
vnſkilfull of thy doinges) and a-
mong the curſed Jewes (who
euer ſought occaſion to enſnare
thee) as alſo at the tyme of thy
paſſion, when thou in moſt mylde
manner kyſſed the traytor Ju-
das: and shewed thy ſelfe in like
maner to the Jewes alſo, albeit
they bound thee very hard, beat
thee,

thee, spit on thy face, & did thee much iniury: I beseech thee most humbly to giue me perfect mildnesse that with a quiet mynde I may doe what I haue to do, that I vse my self mostly to al men how soeuer they deale with me, who liuest and raignest GOD with the Father, and the holye ghost world without end. Amen.

On Tuesday way with thy selfe the pacience of Christ.

FIrst of all consider well with thy selfe the wonderful exam-

ple of patience which he shewed thee in his tender yeares, which was when hee was crucified at the which time, he being then but a tender babe was sore wounded, and most lovingly shed his precious blood for our sake. For this cause labor thou to pluck vp & cut away from thee all maner of vice al ill motions and naughty desires. And as Christ truely fulfilled the law, so goe thou, not an heare breath from such waies of lyfe as he prescribed thee: but rather frame thy selfe therto although it many times seeme greuous to thy nature.

Se-

nd so sore stripes as thy sauiour
Christ suffered for thy loue.

Then say the prayer
that foloweth.

O Lord Iesu Christ who art
the myrrour of paciens, and
ause of all good gyftes, who in
hy tender infancy paciently sus-
ayned the payne of Circumci-
ing, and in all those sharp taũts
f the Iewes, in suche greuous
whipping and scourging as thou
sufferedst at theyr hands, thou e-
uer shew an inuincible and gen-
el heart againe: I beseech thee
giue

giue me this grace, that I may
with great constancy doe suche
thinges as becomes a Christian
man and pertayne to my vocati-
on that I may manfully abide al
iniuries done vnto me, and neuer
stagger at any misery but be all
one man as well in aduersity as
in prosperitye: who liuest and
raignest God &c.

On Wednesday haue in remẽbrance the obedience of Christ.

HEre first of al beare in mynd
the obediẽce of ỳ three kings

Who

who immediatly after the sighte
f the starre, forsooke there king-
ome, theire riches and coun-
ries, and toke their way to for-
aigne and strainge countries to
eke the king that was but late-
y borne, and after they had foũd
im out, they presẽted their gifts
nd falling prostrate, they addor-
ed him. Euen so also haue
hou respecte to the inward mo-
ions, and godlye suggestions of
he holy ghoste then accomplshe
ilygentlye that, whereof thou
ast inspiracion of, & in all points
udye to referre thy whole will
o god.

Se

Secondly, attentiuely consider the obedience of Christ thy Lord who neuer fauoured him selfe, but fulfilled the father his mynd in watchinge, in prayer, in preaching, in werynes, which things he suffred eche one of them, for the conuersion of sinners. But to be briefe, he was so obedient to his father in euery respect, that he vsed to say commonly. To doe my fathers will, is meat vnto me. Therefore refuse thou no paines wherein thou mayest shewe obedience, nor let for any charges to doe good to thy neighbour, be it neuer so painefull vnto thee.

Thirdly

Thirdlye, haue in admiration the singuler obediēce of Christ our Sauiour which he shewed his eternall father, and that not onely to the death of the Crosse, but also enclined to the will of his wicked tormentours, when they put on him their purple robe, being bidden to syt, he did so, when they platted a Crowne of thorne on his head, he was plyable to their will, the rēede that was offered him in dispyte, he receyued gently, and so after the same sort in all other things were they neuer so sharpe and bitter, he willingly obeyed. So must thou also be obediente and willing, to doe for any man, whatsoeuer may be

done with a safe conscience, and wout any sinne: thou must also shew thy selfe easy to be intreated of thē, who are desirous of thy helpe, be it in matters that are laborious to be done.

Fourthly, thou must not lightly passe ouer that kynde of obedience, when at Pilate the deputie his commaundement, Christ the kinge of glory went out to the people, to be laughed at of all men, hauing on hym that purple robe, which they put on to mocke him, wearinge a Crowne of thorne on his head and bearing a rēde in his handes, was myserablye pulled euery ioynt of him. What rebuche he sustayned then

then when he was brought abroad, to be skorned of eche man. How sharpe and rigorous wordes those were to him when they all cryed out. Crucifie him, crucifie him.

In like maner beare thou pacietly all shame and reproch by whomsoeuer it shall happen to thée, whether it chãce through thy desert or no.

Fiftlye, thinke vpon this wonderfull obedience, when he that was Judge both ouer the quicke & the dead, had sentence of death pronounced on him at the handes of an Infidel and wicked Judge.

Therfore thou also must willingly doe first and chiefely the will of God, and be redy vnto death to

done with a safe conscience, and wout any sinne: thou must also shew thy selfe easy to be intreated of thē, who are desirous of thy helpe, be it in matters that are laborious to be done.

Fourthly, thou must not lightly passe ouer that kynde of obedience, when at Pilate the deputie his commaundement, Christ the kinge of glory went out to the people, to be laughed at of all men, hauing on hym that purple robe, which they put on to mocke him, wearinge a Crowne of thorne on his head and bearing a rēde in his handes, was myserablye pulled euery iorynt of him. What reproche he sustayned then

then when he was brought abroad, to be skorned of eche man. How sharpe and rigorous wordes those were to him when they all cryed out. Crucifie him, crucifie him.

In like maner beare thou pacietly all shame and reproch by whomsoeuer it shall happen to thée, whether it chãce through thy desert or no.

Fiftlye, thinke vpon this wonderfull obedience, when he that was Judge both ouer the quicke & the dead, had sentence of death pronounced on him at the handes of an Infidel and wicked Judge.

Therfore thou also must willingly doe first and chiefely the will of God, and be redy vnto death to

perfoꝛme the ſame, then with a good will thou oughtſt in al poynts to fulfill the mindes of thy Elders, and hauing no regard of the vayne woꝛdes, oꝛ opinions of others, neuer geue ouer the thing which thou haſt begone, but whatſoeuer thou doeſt, dw it without diſimulation, yea be thou fully perſwaded that it is the will of God: and that thou haſt power to doe no thing, except the ſame come from aboue.

After that, praye in maner folowing.

O Lord Jeſu Chꝛiſt who arte chiefe ruler of all the woꝛld, whoſe becke all thinges obey, to whom

whom the very kinges yeld themselues, & to whose power all things are subiect, I beseeche thee, for that merueilous obedience, wherein thou submittedst thy selfe so wholly to thy fathers will that thou plainly confessed it was méete vnto thée to doe his minde and pleasure: neither was thy obediẽce to him only, but to men also, were they neuer so cruel: as to Pilate the Iudge when sentence of death was giuen on thee, and to wicked tormentors in all such things which they commaunded as touching the wrongfull punishment of thée: I beseeche thée, to giue me grace that I be obedient, first of all to thy holy cõmaun-

vementes, then to all godly inspi-
rations of the holy Ghoſt, & with-
out reſpect cherefully, merely and
humbly, I may ſubmit my ſelfe to
all my betters. Who liueſt. &c.

On Thurſday haue in minde the lo-
uing kyndneſſe of Chriſt.

FIrſt of all, beare in thy mynde
the merueylous loue of Chriſt,
that cauſed him to reſt in olde Sy-
meon his armes, and ſo to be pre-
ſented in the church, deſire him ỹ he
will take reſt in the armes of thy
ſoule, and giuing thée delectation of
hart beſtowe vpon thée ſuch a kind
of benignitie, that thou mayeſt liue
amonge men, after a frindlye and
louinge ſort. De

Secondly remember that loue of hys which he shewed when he kneled on the grounde, and did not only wash and wype, but also kysse ỹ very feete of his poore disciples, and also of the traytour Iudas. By the which loue, he also gaue him selfe in the Sacrament of the Aulter to be a perpetuall remembraunce of his passion to his Apostles and to vs all, and a memory of his infinit loue towardes vs: by which hys graciousnes he also comforted his sayde Apostles at hys last supper when they were striken into a greate sadnes, for hys departure hence and his passion.

Endeuour thou also to shewe thy

selfe curteous and gentle to all men, notwithstãding they be hard harted & not so louing to the again.

Thirdly consider how louingly he toke on him the heauy burthen of our sinnes and most beningly carryed the wayghtye Crosse that pressed him downe to the earth, and how friendly he tourned to the women, and spake vnto them saying. Ye daughters of Hierusalem, wepe not for me, but lamẽt for your selues. For this cause without all grudge take vp cherfully and merely the yoke of our Lord and Sauiour. And neuer fynde faulte that a greater burthen is layed on thy necke then thou hast deserued or arte able to beare. Fur-

Furthermore, if any man require thy helpe shewe thy selfe curteous and nothing churlishe or wayward therin, neyther be thou desirous that any man should pitty thy case, yet oughtest thou to shew pytty, and helpe all other, so far as it lyeth in thee.

Fourthly, haue in memory how gently he vsed him selfe to thos cruel tormentours, when at such time as he should be nayled on the crosse they in most cruel sort put of hys clothes, that cleaued fast into hys woundes.

In lyke sort shew thou courtesy to all those that tell thee of thy faultes and imperfections: and tarye

not so long till very extremity or some one or other, enforce thée to reueale them: but presently as soon as thou perceiuest, what fault another would reproue in thée: sécke by all meanes to redresse the same.

Fiftly, call to mynd how gently thy Sauiour (when they butcherly hurled him on the Crosse) stretched forth hys armes which they afterwarde nayled on the Crosse, with huge greate nayles, and how mildely he loked on those that put him to so vyle and cruell a death.

For this cause sée thou gyue a friendly and amyable countenance to those which are thy greatest enimyes: and with a chéerefull hart

take

take at our Lordes hãdes, what mi-series soeuer hapen vnto thée: And to conclude, willingly and chéerfully, let al thy might & power tende to the honour of God, and the commoditie of thy brethren.

When those Meditaions be ended vse this Prayer.

O Lord Jesu Christ our most gracious God, who at al times vsed merueilous loue towardes thy seruantes, as when thou being but an Infant was caryed in the armes of Symeon, when thou washedst the fete of thy Apostles, whē thou bare the heauy Crosse, and tourning toward the women comforted them,

at

at what tyme thy clothes were put of, and at the time that thy handes were in moste cruell maner bored thorow. I beseche thée to geue me also suche a louing mildnes, that I behaue my selfe to al mē as I ought to doe, that I vnfaynedly shewe a louing and gentle harte to them, with bearing as good will to those that are my enemies, as others that are my frendes: and yet shew sincere loue to all men. Whoe liuest and raygnest GOD, with the Father, and the holy Ghost: blessed, for euermore. Amen.

On Friday we must thinke vppon the merueilous Charitye of Christ our Lorde. First

FIrst of all, thou hast to consider what burning charity our Lord had, when to make thée an inheritour of his Fathers Kingdome, he fled and lived in a strange countrie, and in his very Infancye, bothe he and his mother passed their life in extræme pouerty to escape Herodes furye: In like maner, when anye temptation assaileth thée, flæ thou into the louing harte of Christ, behould his wyde and open wounds, and therin also loke vpon his vnspeakeable goodnesse & loue. Contrarywise haue in mynde thy owne vyleneſſe, wickednesse and lacke of beléefe, that by this consideration thy proud and stoute harte may be pul-

pulled downe and prouoked to loue him againe.

Secondly, ponder earnestly with thy selfe the wonderful loue he bare to all men, whereas all those, that are in myseries be they neuer so great he moste louingly willeth to come vnto him that he may comfort and ease them: Come (saith hée) all you that liue in heauinesse and are heauy loden and I will refresh you: In lyke manner, come thou vnto him with an assured hope, how heauely so euer thy sinnes presse thee down, fully assuring thy selfe, thou shalt certaynly be holpen so that thou be obedient vnto him. Do also what thou arte able, to haue the

loue

loue of God in thy selfe, who will cause that nothing shal seme grieuous or troublesome vnto the, according to the saying of Saint Bernarde: He that loueth, accompteth nothing hard to be done.

Thyrdly, haue in perfect memorye with what burning charitie, the spouse of the Soule wasted all his strength, all those thrée howers when he honge vppon the Crosse, at which time his most sacred bodye was so dryed vp that not so muche as a droppe of moysture remayned in all his bodye.

Thou lykewyse to aunswer some parte of such wonderful loue, serue him without any respect of sparing thy selfe, and with a good wil spend

all thy ſtrength in his loue.

But in any caſe beware thou take not all theſe paynes in accomplithing thy owne will and pleaſur, and in fulfilling the wicked & naughtie deſires thereof.

Fourthly, beare well in mynde with what greate loue hée pronoũced thoſe ſeauen wordes, which prayed the while he did hang on the croſſe, wherby he playnely ſhewed that vnmeaſurable charitie to vs warde which lay ſecret in his hart: Be thou lykewyſe for Chriſt his loue, ſo modeſte, aduiſed, ſo true, ſo lowely and gentle in wordes: that any man maye well perceiue that thy harte hath contayned in it the perfect loue and feare of God. Fi-

Fiftly, remember diligently that excéedinge loue of almightie God, when he beinge in great anguishe of mynde, and put to all shame ẏ myght be, suffered a most payneful death, for thée who art but a verye worme.

And whereas thou in no case art of abilitie, to requite againe suche great loue of his, yet labour in this poynte vtterlye to mortefie in thy selfe all fleshlye concupiscence, to quench out al sparkles of vice, and so to vse thy selfe that being deade to the worlde, thou onely lyue to Christe, and wholly dependinge on him, who bestowed him selfe wholye on thée, both in that he sustay-

ned all infamye that might bée, and for that he suffered also most grée-uous tormentes, as when he shed euery droppe of his bloude for thy sake, and in the ende also most bñ-tefully, gaue his owne lyfe to saue thée.

After thou hast done these meditations, then beginne the prayer that foloweth.

O LORDE Jesu Christ, who art the charitie, that is pere-lese, who did burne in such loue to-warde our saluation, that like an exiled person thou vouchsafed to wander in a straunge cuntry, and wheras all the earth and fulnesse therof is thine, & besides that thou promised all such as come vnto the

thée to take from them all euills & mishapes: Finally after thou hadest finished thine incredible paynes which thou suffered for our sake thou wouldst also shedde all thy blood, and forgoe thy most precious lyfe for our sake.

For al these thinges I most humblye praye thée, to powre on mée perfecte charitie, that I may first of all loue thée hartely, and nexte to thée for thy sake, & in thée, I may loue all my neyghbours vnfainedlye, and sparinge or fauoringe myselfe nothinge at all, doe all suche thinges as concerne my duetie to my neyghbour, be it notwithstanding most paynfull vnto me: who liuest & reignest god, &c.

On Saterdaye the bountifulneſſe of Chriſt our ſauiour and the lamentation that was made for him, is to be remembred.

FIrſt call to minde that bountifulnes of his when he being but a childe of .xii. yeres olde, preſẽted him ſelfe to the people, & was ſene in the church, declaring therby, for what cauſe he came into this worlde, which was to imparte liberallye to vs the treſure of his celeſtiall wiſdome & heauenly grace. Therfore, haue thou euer before thine eyes, the cauſe thou came into this worlde: Which was not, that thou ſhould folow thine owne pleſures, & cõmodities, or to cheriſh thy ſelfe to much; but rather to renoũce thy

thy selfe, & wholly to offer thy selfe to the will and seruice of god, and to the cõmoditie of thy neighbour and that thou rather pleasure an other man then thy selfe.

Secondly, be mindfull of Christ his great goodnes to all men, when at some times he stode in the middest of the people crying out & saying. If any thirst let him come to me and drincke: shewing that he was ready to healpe all mens necessitie. Be thou in like maner liberall to all men: & if it so happen thou cannot releue them in deed yet shewe by godly wordes and other outwarde meanes that thou arte such a one, so y it maye be knowne thou hast a liberal hart. Dig. Thy

Thirdly haue in remembrance how liberally he profered thée the precious bloud of his hart, at what time his side was perced & he shed all the bloude that was lefte in his body: so also shewe thou thy selfe kynd to him agayne & for the loue thou beareſt him, willingly doe all thinges be they neuer so paynfull to thy nature.

Fourthly, beare well in minde the great inwarde sorowe of his holy mother, what sorowe pynched her harte, all the time of his passion, when she stode by and sawe before her face her dearely beloued sonne nayled on the Crosse, when she lo-ked on him being in such anguishe, and beheldo when he died amid all

all thoſe torm̃ets. And to be breſe, at what time when he was deade ſhe layde him in her lappe and for very ſorow of harte when ſhe caſt her eyes on al his woũdes ẏ teares guſhed out aboundantly, for this cauſe call thou often to minde the death of thy ſpouſe, and pondering well the ſame with thy ſelfe ſuffer alſo with Chriſt & his bleſſed mother, prouokinge thy ſelfe to ſome ſorowe, for that Chriſt thy ſauiour ſuffered ſuch grœuous tormentes for thy ſake: Behaue thy ſelfe (whileſt thou liueſt here) ſoberly and diſcretely without any inconſtãcye or waueringe of minde, & thus doe in all cauſes whether it be in proſperity or aduerſity, in ioye or ſorow.

Fiftly & lastly consider aduisedly how sorowfullythe virgine Mary & diuers other deuoute persons buried Christ the sonne of God. Thou must also in lyke maner, beare in harte, Christ thy Lord, his passion and at sundry times reuolue ỹ same in minde: besides that thou oughtest to clense and wash manytimes the filth of thy conscience, with true contrytion of harte and confession of mouth, finally thou must with a willing and redy minde (in remembraunce of Christ his passion) doe such penaunce, as thy sinns require, & doe all this to the honour of christ Jesus our Sauiour, who with the father & the holy ghost reigneth god which is blessed for euermore. Amē.

And in the ende of these Meditations praye in maner folowing.

O Lorde Jesu Christ, who arte a most mighty & bounteous god, who most liberally bestowed thy selfe vpon vs, at what tyme in all thy greatest labours and sorowes of harte, thou without all respecte or care of thy selfe, required al that thirsted to come to thée, that thou might geue them the water of life, and in most liberall wyse participate to them ỹ treasures of heauenly wysdome: who also most plentyfully spylled all that sacred blood, which was contayned in thy holy bowells and very hart, to the ende thou myght altogether bestow thy

ſelfe on vs: I hartelye beſéche thée, to geue me a lyberall harte, that I may franckly refer my ſelfe and beſtowe all I haue wholly, not only to thy honour and glorye, but to the ſaluation and helpe of myne neighboures: graunt alſo I requeſt thée I may déepely and continually impryint in my hart thy bleſſed paſſion and ſorowe of thy moſt holy mother, in remembraunce whereof I may paſſe ouer this lyfe ſo as a chriſtian man ought to doe and as my caſe requireth: And that I may ſo dyſpoſe my harte, that it, by thy grace be accepted as worthy wherein thou mayeſt reſt, and abyde with the Father and the holy Ghoſt for euer and euer. Amen.

When

When thou beginneſt to Meditate Reade or Studye thou mayeſt ſaye this godly Prayer of S Thomas.

O Wonderfull Creatour, my Lord and my God; who out of the treaſures of thy wyſdome haſt created nyne orders of Angels, and merueylouſly placed them farr aboue the fiery firmament, and haſt alſo moſte fitly ſet in order eche thing in the worlde, thou I ſay who arte called the perfect fowntayne of light and moſt peerles ſpring of wyſdom, voutſafe that the beames of thy wonderfull glorye may beate againſt my darke and ſmale vnderſtanding, and driue from me two kinde of myſtes, that is to ſay: ſinn

and

€ ignorãce, wherin I was borne.
Thou O Lorde that makest the
tounges of lyttle Infauntes to be
eloquent teach me to rule my tong,
and let thy grace and blessing be
powred on my lipes, giue me sharp
nesse in vnderstanding, habilitye
to retayne good thinges, a facylitye
to serue, a good kinde of enterpreta-
ciõ, a good place to vtter my wordes
copiously, guide my entrance to the
matters I speake of, directe
my procædinge in the
same, and
make
perfecte my conclusion,
Through Christ
our Lorde.
Amen.

Another deuout prayer, of S. Thomas which he vsed dayly to saye on his Knees: very profitable to obtaine heauenly wisdome.

GRaũt me, Almighty & most merciful God: Feruently to desire, wisely to search, truely to know, & perfectly to performe al things, that may please thée: And to the laude & glorye, of thy holy name, direct and order ỹ course of my life. And graũt what thou requirest of me, ỹ I may know it, that I be able & willing to do it: and in such such sort to accõplish it as I ought to do, and is most auaileable to my soulè health. Let my waye to thée be safe, straight, & absolutly perfect, & not insufficient: That in prosperitie, & aduersity, I

I be not disnaied with the one, nor puffed vp with the other: But that I geue thee thankes in prosperity, & vse patience in aduersety. Let me be glad or sorye for nothing, but for that only which ether alureth me to thée, or putteth me backe from thée.

Let me desire to please none, nor feare to displease any but thée. Grãt I may dw al thinges in charity, and whatsoeuer apertaineth not to thy honour to make it of no acoũt at al. Grant I may dw my duty, not only of custome, but to referr al thinges to thee of mere deuotion. Let al trãsitory things, beof no reputation w̃ me, for thy sake, & al things that pertaine to thee let thẽ be acceptable to me, & ỹ Lord aboue al other things.

Let me be weary of ỹ ioye which is
wout thee, & desire nothing but thee.
Let al labore delite me which is ta-
ẽfore thee, & al rest be tedious which
is not in thee. Grant Lord ỹ earnest
ly, & at fondrie times I may lift vp
my harte to thee, & recompence my
defectes wt ful purpose to amend my
life. Make me my God, humble wt-
out desimulatiõ, mery without lose
behauiour, sad without dispaire, di-
scræt without lourīg, liuely wout
lightnes, true without doublnes,
fearing thee, & yet hauing good hope,
trusting in ỹ & not presuming, chast
& not poluted: to chastẽ my neybore
without disdain, to loue him vnfai-
nedly, to edifi him by word & exãple:
obedient, & pacient, without mur-

murmering. Geue me swéete Jesu a watchful harte, ỳ I be not caried from thée by no curious thought, let it be constant & not wauering, that no euil motion drawe it backward, let it be inuincible, & not weried by no tribulation. Let it be frée, ỳ no violent delite chãge it: & vpright, ỳ no ill purpose pul it any way aside. Graũt me good Lord, vnderstãding to know thée, diligence to seke thée, wisdome to finde thée, behauiour to please thée, continuance firmely, & only, to trust in thée: by faith surely to imbrace thée. To be perced with thy paines by penance hére in our iourny, to enioy thy benifits by grac And in thy heauenly country, to be partakers of thy ioy in glory. Amẽ.

A Holsome Exercise, or Meditations to be thought on: in the morning when you awake.

FIrst in the Morning when thou awakest, thou shalt pray to god, that he would so lighten the eyes of thy harte, with the light of his holy spirite: That thou be not alured or enticed to consent to sinne, and so consequently seduced to death.

Secondly, when thou risest, blesse thee with the signe of the Crosse, saying the prayer that next ensueth.

Thirdly when thou arte apparelled, geue not thy selfe presently to idle talke, vaine thoughts or fantasies: but lifte vp thy hart to God in silence, and prepare thy selfe to say the rest of the prayers folowing.

Fourthly after prayer, ỹ shalt purpose firmely and constantly in thy selfe, not to commit willingly that day any thing to offend god or thy neighbour.

Fiftly it shal be very necessary (notwithstanding these aforesayd), to call to minde thine affaires, wherin thou wilt spend that day.

These thinges are to be thought on, and these prayers next insuing to be sayd: While you are rising and making redye: and if your farther leysure permit you, then may you peruse the larger exercise hereto aioyned.

A Prayer to be sayde in the morning when you first awake.

Psalme. 12.

LIghten mine eyes O Lord, lest at anye time, I ouer sleepe in sinne, and leste myne enemye doe saye, I haue prevailed against him.

A Nother.

IN The morning time, O Lord I wil thinke vpon thee: because ỳ hast bene my defender, & my God.

Let vs Praye.

I THanke thee (O Lord, almighty & euerlasting God) which in this night hast vouchsafe to preserue me not for mine owne deserte, but of thy holy mercy. Graūtme Lord so to pas ouer this day in thy holy seruice ỳ al my works be acceptable to thee.

When you are ready to rise say thus.

IN ỹ name of our lord Jesus christ Crucified, I rise. Ye blesse me, gouerne me, kepe me, saue me: And bring me to euerlasting life. Amen.

A Thankes geuing to be layd while you are rising

I Geue the thanks, O Lord Jesus christ, which (in this night or day) hast kept, defẽded, and visited me a wretched sinner, and also preserued me vnto this houre safe & in health. And also, I render thee like thanks for al other thy benefites on me bestowed: who liuest & raignest God, world without ende. Amen.

How to cõmend our selues to God.

INto thy handes (O Lord) I to the handes of al thy holy Angels, Icõ

mend my soule and body, this day or night together with al my frindes, parents, brethren and sisters kinsfolke benefactors, and al faithful Catholike Christiā people. kepe vs, O Lord, through ỹ merites and intercessions of the blessed virgine Mary, and all sainas, from all vice and concupiscence, frō al sinne and temptations of the deuil, & from sodaine and vnprouided death: from al perils of body and soule, & from ỹ paines of hell. And graunt vs space of true repentance, & amendment of life, that before the day of our departure, we may be able to receiuỹ holy Sacrament of thy blessed body and blood, with pure confession & worthy

reuerence. Lighten our hartes w̄ thy holie spirit, and by thy grace make vs alwayes to obay thy holy commaundements, and suffer vs neuer to be seperated frō thee, who with God the Father, and the holy Ghost, liuest and raignest worlde without end. Amen. Both these to be said morning and euening.

A Prayer to the holie Trinitie.

O Holie Trinitie, heare me most miserable sinner, and keepe me from all euill, from all occasion of euill, from all mortall sinne, from all the deceits and wylinesse of the deuill, and of mine owne enemies visible and inuisible: by the prayers of the Patriarkes, by the merites of the Prophets, by the Suffra-

suffrages of the Apostles, by the constancie of Martyrs, by the faith of Confessors, by the chastitie of Virgins, and by the intercession of al Saints, which haue pleased thee frō the begining of ỹ world. Amen.

A Prayer to be said, before you goe out of your chamber.

O Al ye holy Angels and Saints of God, I beseech you, ỹ your intercession, may giue me aide and power, that no enimie may hurte me in the way that I shall walke, neither sleeping nor waking, and ỹ neither fire nor water nor any other noisom thing do hurt me. Amē

A Prayer to persеuer in goodnes.

Helpe me, my Lord Jesu Christ, ỹ I may perseuer in good pur-

purpose, & in thy holy seruice vnto my death, & that I may newe this present day perfectly begin for it is nothing yᵗ I haue don in times past.

A Blessing.

THE Peace of our Lorde Jesus Christ.

The vertue of his holy passion.

The signe of the Holy Crosse.

The entirenesse of the humilitie of the blessed Virgine Marie.

The blessing of all the Saincts.

The kéeping of the Angels.

And the Suffrages of all the chosen of God, be with me, & betweene me and all mine enemies, now, & in the houre of my deathe, Swéete Jesus. Amen.

A DAILIE EXERCISE priuatlye of deuout persons to be vsed.

When in the morning thou art risse being set on thy Knees signe the with the Crose, & say:

In the name of the Father, of the Sonne, and of the Holye Ghost.

Then ioyning thy handes before thy brest, say:

Amen. Blessed be the holy and vndeuided Trinitie nowe and euer, and world without ende.

The Pater noster in English.

OVR Father which art in heauen halowed be thy name.

ij Thy Kingdome come.

iij Thy will be done in earth, as it is in heauen.

iiij Geue vs this day our daly bread

v And forgeue vs our treſpaſſe as we forgeue them that treſpaſſe against vs.

vj And let vs not be led into temptation.

vij But deliuer vs from euil. Amen.

The Salutation of the Angell Gabriell.

HAILE Mary full of grace, our Lord is with thee, bleſſed art thou amongeſt women, and bleſſed is the fruite of thy wombe, Jeſus.

Holy Marie mother of God, pray for vs ſinners, nowe, and in the houre of death. Amen.

The Creed or twelue Articles of our Faith.

I Beleue in God ỹ father Almighty, maker of heauen and earth

ij And in Jesus Christ his onely
Sonne, our Lorde.

iij Which was conceiued by the
holy ghost, borne of ỳ virgin Marie

iiij Suffered vnder Ponce Pilat,
was crucified, dead, buried, and
descended into hell.

v The thirde day he rose againe
from the dead.

vj He ascended in to heauen, and
sitteth at the right hand of God the
Father Almightie.

vij From thence he shall come to
iudge the quicke and dead.

viij I beleeue in the holy Ghost.

ix The holy Catholike Church.

x The Communion of Saincts,
The forgiuenes of sinnes.

The

℣ The Resurrection of the flesh.
℟ And the life euerlasting. Amen.

A Confession in the Morning, or at anie other time to be vsed.

I Confesse me to almightie God, to the blessed virgin S. Marie, to the blessed S. Michael the archangel, to the blessed S. Iohn Baptist, to the holy Apostles Peter & Paule, and to all the Saints, for ỹ I haue greuously sinned in, thought, word, & worke, through my fault, through my fault, through my most hainous fault: Therfore I beseech the blessed virgin Marie, the blessed Saint Michael the Archangel, the blessed S. Iohn the Baptist, ỹ holy Apostls Peter

Peter & Paule, and all the Saincts in heauen, to pray to God for me.

Almightie God haue mercye vpon me, forgiue me my sinnes, and bring me to life euerlasting. Amen.

O Omnipotent & merciful Lord, geue me pardon, absolution, & remission of al mine offences. Amen.

Vouchsafe, O Lord, to kæpe me this day wout sinn: haue mercy vpon me, O lord haue mercy vpō me.

Let thy mercy be vpon me, O Lord, as I haue put my trust in thee. O Lord heare my prayer, and let my crye come vnto thee.

A Prayer.

O Lord God omnipotent, which hast brought me to the beginning of this day, saue me in the

same by thy vertue, that in this day I fall into no sinne, nor runne into any kinde of daunger, but that all my saynges may proceede, and y all my cogitations and deedes may be directed to do thy iustice, through Christ our Lord. Amen.

A Prayer.

VOuchsafe, O Lord God, King of heauen and earth, direcle, sanctifie and gouerne this day my hart, my thoughtes wordes, and deedes in thy lawe, & in the workes of thy commaundements, that here and euer through thy helpe, O Sauiour of the world, I may deserue to be safe and free, which liuest and raignest for euer and euer. Amen.

A

A Prayer to thy proper Angell.

O Angell of God, which art my kæper, by thy heauenly piety lightē, preserue, defēd & gouerne me cōmited to thy charg this day Amē.

A Blessing.

OVR Lorde Lesse me and defend me from all euill, & bring me to euerlasting life, & God of his mercy rest the soules of ỳ faithful in peace

A Commending of our selues to God, at all times.

BLesse me, Lorde Jesu Christ, with the signe of thy holy Crosse ỳ it may be a defence for me against all sharpe assaultes of my enimies whether thei be visible or invisible: O Jesu who art the good Sheperd, protecte me both newe & euer from

frō al noughty affections of minde, from all miſerye and tribulation, from al ſinfull actes, whether they haue bine done, are done, or maye be committed by me, graunt this for the ſigne of the holy Croſſe, and for the ineſtimable price of thy innocent and precious blood, wherw thou haſt moſt mercifully redeemed me: who liueſt & raigneſt one God world without ende. Amen.

O Lord, into the handes of thy ineſtimable mercye, I cōmend my Soule, my body, my ſēſes: my wordes & thoughtes, my workes & coūſaile, & al the neceſſities of my body & ſoule: the courſe & ende of my life: to be preſerued and directed by thee: now, & for euermore. Amen.

The Waye to Commende our selues to God in the morning, & how to vse the former Exercise.

IF Thou would, Commende thy selfe, in the morning arighte: Thou muste haue respecte to these things that foloweth: First when thou risest, Arme thy selfe with the signe of the Crosse, and when thou hast so done, thinke not vpon friuolous toyes, or vaine phantesies, but lifte vp thy minde to God: and prepare thy selfe to say the prayers following.

Secondly, when thou knéelest, for so we ought to praye: First geue thankes to God, then to his holye Mother, afterward to thy Angel ý hath charge of thée, & also to all the Sainas in heauen: that thou hast so

so safely passed that night, that thou dyd not in sin (as many a one doth) but arte preserued to this day, that through faith penance & good workes ỹ might here in this life, purchase to thy selfe Gods fauour: Then shalte thou pray to passe the same day to ỹ glory of God, & saluatiõ of thy soule.

Thirdly, purpose with thy selfe to do nothing that day, which may displease God, & then exercise thee in some one of those vertues which ỹ shalt find in the meditations before.

Fourthly, it wilbe good, breefly to thinke vpon ỹ houres of the day and generally consider what thou mindest to do all the daye longe.

Lastly offer thy prayers to God, & with a lowly harte, desire his assistance: and say the Hymne folowing.

The Hymne.

NOW that the daye ſtarre doth vprise
to god let vs our plaintes imploy,
That in the thinges We doe empriſe
we may be garded from anoye.

Let him our lauiſh ſpeech reſtrayne,
leaſt ſtormes of ſtryfe therby accrew
And guide our ſight that it refrayne,
on tryfles vayne from taking vewe.

Let all our inward thoughtes be clene
and ſlouth be baniſht quite awaye:
Let ſparefull foode in dyet meane,
the pryde of luſt vntamede alaye.

That when the day is put to chaſe,
and courſe doth bring the nights reboūd.
No worldly thinges we doe imbrace:
but vnto God his glory ſound.

Vnto the Father aye that lyues,
and to his one and onely ſonne:
And to the ſpirite that comfort giues,
both now and aye be glory donne.

The prayer after the Hymne.

O Lord God almightie who hast brought vs to the beginning of this daye, preserue vs through thy goodnes, that this daye we fall into no kynde of sinne, but to the accomplishing of thy holy wil, we may direct our wordes, frame our thoughts & dispose our doinges, through our Lord Jesus Christ. Amen.

Holy virgine Mary and ye blessed Saintes in heauen make intercession to our Lord for vs, that we may deserue to haue helpe & salvation of him, who liueth and raigneth for euermore. Amen.

Almightie God dispose our dayes and doinges in his peace. Amen.

What

What thinges are Next to be done, and how We ought to dispose the rest of the Daye.

THou must next, Indeuour to call to minde suche thinges, as thou purposedst to doe that day, and at sundery times renew in minde, thy good entente and purpose: And tourne thy harte to God eftsons, vsing some short effectual praier, that thou maist alwaies know he is present with thée: For that cause haue him euer in thy minde, and sight.

And when thou beginnest to pray or doe any thing: thou maiest recit this prayer that the Church vseth.

PReuent our doings good Lord, wt thy fauorable goodnes, helpe vs and further vs therin, that all

al our prayers, and whatsoeuer else we do, maye alwaies take beginning of thee, and being so begunn, may be finished & ended in thee, thorough Christ our Lord. Amen.

Thou maiest also saye this prayer.

GOOD Lord Jesus Christ, I pray thee open my mouth, that therwith I may praise thee, & geue thanks vnto thee, for al thy goodnes towardes me: And I beseech thee, to kepe my mind from al vain thoughtes, & distractions: And my mouth, from al euil speeches, leasinges, and frō al maner of offences, that therof may come.

Thy Prayers or Woorke, being ended, say as foloweth.

Re-

RCeaue, good Lorde, by the prayers and merites of our blessed Lady S. Mary the virgine, and of all thy Saintes, the worke of our seruitude, and if we haue done any thing worthy commendation, behold it beningly, and what negligently we haue cõmitted forgeue it most frely, which in perfect Trinitie liuest and reinest one god worlde without ende. Amen.

An Admonition.

IT Is to be obserued that in the Morning and Euening, at vi. of the Cloke, and at None, when the bell knowleth: We haue in remembrance, Christes Incarnation: because this Mistery, is the begining of all other.

Also in the Morning, to haue in mind our Lords Resurrection: and at None his Passion: vsing these shorte prayers that foloweth.

And insomuch as we haue no certain knowledge, at what time of ỹ daye, the Angel saluted our Ladye S. Mary, and shewed hir, Christes Incarnation: For this cause, it is comonly vsed, both at Morning, Euening, & at None. To say three times the Salutation of the Angel or Aue-Maria. In maner folowing.

THE Angel of our Lord brought word to Mary, & she conceiued of the holy Ghost. Aue Maria. &c. Behould the handmaid of our Lord, be it to mẽ, according to thy word. Aue Maria. And the Woord became Flesshe. And dwelled amõg vs. Aue.

The Prayer to be sayd after it.

Powerthy Grace into our mindes, O Lorde, that we, which by the worde of the Angel haue knowen the incarnation of thy sonne, Christ, by his Crosse and passion may be brought to the glory of resurrection, by the same Christ our Lorde. Amen.

A Prayer in remẽbrance of Christes resurrection in the morninge.

O Lorde Jesu Christ who after ỹ rose from death to lyfe, brought to vs, the day that our Lord made which we so long desired: graunt I may rise from the death of sinne, & walke in newnesse of life, that whẽ we shal rise at the latter day, when

 thou

thou our life, shalbe manifestly seen of al men: I also may be openly seen of thee in thy Glory. Who liuest and raignest world without end. Amen

A Prayer in remembrance of our Lordes Death, at Noone.

WHen our Lord suffered death vppon the Crosse, the firmament wared darke. And about the ix houre, he cryed w̄ a loude voyce: My God my God why hast thou forsaken me. And after that bowinge downe his head, gaue vp the Ghost. Then loe ther was a greate earthquake, for the world could not abyd the death of the Sonne of God, and when his syde was opened, ther issued out blod and water: for the redemption of man & his saluation.

The Versicle. Christ became obedient for vs: vnto death.

The Answere. Yea, euen vnto the death of the Crosse.

Let vs praye.

WE beseech thee good Lord cast thy eye, vpon vs thy famely, for ỹ which our Lord Iesus Christ, sticked not to be deliuered in to the handes of sinners, and to suffer greuous torimentes on the crosse: Thou that suffred for vs haue mercye vppon vs.

An Inuocation, to obtaine the Grace and assistance of the holy Ghost.

COme holy Ghost, fill the harts of al faithful people, and kindle in them the fire of thy loue: Oh thus good Lorde, who brought the

the Gentils to the vnity of thy faith by diuers kinds of strangl̃aguages.

The Versicle. Send out thy spirite, and al thinges shalbe created.

The Answere. And thou shalt make freshe, the face of the Earth.

Let vs pray.

GOD that haste taught the harts of thy faithfull, by the Inspiration of the holye Ghost, geue vs by thesame p irite, right vnderstãding and alway to reioyce, in his consolation. Through Christ our Lord.

The Hymne

COme spirit the maker of mans race
on mindes of men thy vewe to take
And furnish with thy heauenly grace,
the bodies which thou earst didst make.

Thou that dost ioy to men inspyre
the guerdon of the God of might:

The well of lyfe, the loue the fyre,
the balme anoynting all in sprite.

Thou seauen folde art in paye of meede
of Gods right hand thou art the signe:
The fathers trewe behest in deede,
that seedes our mouthes w̃ foode diuine.

In all our sences kindle light,
our inward hartes with loue indue
The weakneſſe of our bodies might
with ſlype of ſtrengh ſupply anew.

Abandon farre our foes in chaſe,
and peace forthwith vpon vs bring:
That thou fore treding out our trace,
we may auoyde eche noyſom thing.

To knowe the Father giue vs light
and giue vs light the ſonne to knowe:
On thee that art of both the ſpright
our ſtedfaſt fayth let vs beſtowe.

To Father and the Sonne giue prayſe,
and to the ſprite that comfortes moſt:
And let the ſonne vpon vs rayſe,
the tokens of the holy Ghoſte.

A Prayer when you goe out of your chamber.

I Forsake thee Sathan, & I cleaue to thee, O Christe: who arte the Waye, Trueth, and Life.

A Nother goeing out of your Howse.

O Lord shewe me thy waies, & teach me thy pathes: Direct my steppes according to thy word, that no vnrighteousnesse haue power ouer me. Make perfect my goinges in thy pathes, that my foote steppes be neuer moued.

Whhen you heare the CloKe striKe, say Deo gratias: & after as foloweth.

MAry who arte mother of grace, and mother of mercy: Defend vs from our enemies, & receiue vs at the houre of our Death. God

God Lord graunt, we may depart hence in a good houre: The virgin Mary and her swéete Sonne, blesse vs, now: And for euermore. Amen.

Grace to be saide of Seculer men before meate.

Benedicitie. Ans. Benedicitie.

BLesse vs, we beséech thee O Lord and these thy giftes, whiche we héere receiue at thy liberal handes: through Christ our Lord. Amen.

Grace after meate.

Benedicamus Domino. Answ. Deo gratias.

WE Geue thée thanks Almighty & most mercyful God, for al thy benefites bestowed vpon vs: which liuest and raygnest, worlde without ende, Amen. Lord

Lorde haue mercye vpon vs.
Christ haue mercye vpon vs.
Lorde haue mercye vpon vs.
Pater noster qui es in Cœlis. &c.
Blessed be the name of our Lorde.
From this tyme forthe for euermore. Amen.

The Prayer.

VOuchsafe, we beseeche thee O Lorde, to rewarde al our welwillers, with life euerlasting: For thy names sake. Amen. And for thy mercyes sake: Rest the soules of the faithfull in peace.

A Good Blessing.

From suddein and vnprouided ill deathe, deliuer vs, O Omnipotent Father: Sonne: & holy Goste. Amē.

Deuout Prayers to be sayde: Before at, and after: the holye Sacrifice of the Masse.

A Prayer Entering into the Church.

O LORD, In the multitude of thy mercyes, wil I enter into thy house, I wil worship towards thy holy Temple, & wil geue prayses vnto thée, and confesse thy name: O take frō me (most merciful lord) al mine iniquities, to the end I may with a pure and contrit hart, enter into the holy of holyes.

At the taKing of holye water say.

THou shalt sprinkle me, O god with Isope, and I shalbe clene thou shalt wash me, and I shall be whiter then snowe.

A Prayer to be sayd before Masse.

O Almighty, Father of mercy, & God of all comfort, whiche not once only, bestowedst thy only begotten sonne on the Crosse, for our reparation: But also wilt, that his most acceptable Oblation, shall be dayly renewed in thy Church, to reuiue in vs, the fruite of his death: Graunt vs we beseech thee, so attentiuely, and louingly, to be present at this so wonderfull and healthfull misterye of thy pietie: that most effectually we may participat the fruition therof by the same our Lord, Christ Jesu. Amen.

When the Priest goeth to the Aulter.

TAke from vs al our iniquities (O Lord) that we may be worthy to enter into heauen: say this. iij

thrise [* Haue mercy *] on thy people (O Christ) whom thou hast redemed with thy precious bloud.
Lorde haue mercy vpon vs, Christ haue etc. Lord haue etc. Amen.
When the Priest sayth gloria in ex.

ALmightie and euerlasting God I most humblye beseeche thee, vouchsafe to looke vpon this congregation, and mercifully accepte the prayers of thy church, made vnto thee for vs al by the ministery of this Priest, and therby for thy mercies sake, geue vs remissiõ of al our sinns, integretie of mind, health of body, peace and tranquilitie in our dayes, temperate ayer, fruitfulnes of the earth, vnity of Faith, rooting

out of all hereſies, deſtruction of al wicked coũcels, increaſe of true religion, feruent charitie, ſincere deuotion in prayer, patience in troubles, ioye in hope: and whatſoeuer is for our ſoules healthy nedeful and moſt belonging to thy glorye: thorough Jeſus Chriſt our Lord. Amẽ.

At the Epiſtle.

O God which haſt acompliſhed in veritie that which the lawe did foretell, and vnder a wonderful ſacrament haſt lefte vs the memorie of thy paſſion: graũt vs we beſeech thee, ſo to worſhipe ẏ holy miſteries of thy bleſſed body and bloud, ẏ we may al way feele ẏ fruite of thy redemption in vs, who liueſt. etc.

After the Epiſtle.

O

O Glorious Trinitie, O venerable Unitie, by thee we are created to true eternitie: by thee are we redemed to true charity: Defend, saue, deliuer, protect, & clense, al thy people, O God almighty. we adore thee, O God the father we praise ỹ: O God the sonne we thanke thee: O God the holy Ghost, to whō three persons and one God: be al honour and glory for euer and euer. Amen.

At the Offertorie.

GOOD Lord, graunt that we may al continue in the true & sincere profession of thè holy catholicke faith, to the ende of our liues, & that we may therein fight a good battell, exercising our selues in all

holines & godlines, to the end that after this life we may receaue of ỹ D Lord a crowne of righteousnes, which thou hast layd vp for al thine electe. Amen.

VOuchsafe almighty God mercifully to accept this oblatiõ, which thy catholike church offereth to thee by the priestе for al thy people, whom thou hast purchased with the precious bloud of thy deare beloued sonne our lord Jesus Christ.

When the Priest tourneth him saye.

OUr Lord send thee helpe frõ heauen, & protect thee. Our Lord be mindful of this thy sacrifice, and receiue it at thy hands, to the laude & glory of his name: to ỹ helth & cõfort of our soules, & of al faithful people.

A Prayer at the Eleuation of the Sacrament of the Bodie of Christ.

ALL Haile, very perfect Bodye of Christ, borne of S. Marye the virgin, which truely didest suffer, and wast sacrificed on the crosse for mans redẽption: From whose side, being through perced, there flowed water and blood: Vouchsafe effectually & worthely to be receiued of vs in the houre of our death. O sweet, O holy, O Jesu the sonne of Marie: haue mercy vpon vs. Amen.

At the Eleuation of the Chalice.

ALL Haile most precious & blessed blood, flowinge from ẏ sacred syde of my most sweetest Lord and sauiour Jesus Christ washing away ẏ blemishes and spotes both

bo th of olde & new offences. Clense sanctifie, keepe & preserue my soule I beseech thee and bring it to euerlasting blisse. Amen.

LEt this thy holy and most precious blood O Lord Jesu christ which was shed for all, be vnto me a full remissiõ of al my sinnes negligences and ignorances, strengthe, increase, and preseruation, of fayth, hope, and charity: A watch vnto my life that I erre not, the meane to obtaine Eternal glory, a perfect absolution of the sinns of my father and mother, and for all those that I am bound to praye for. Amen. Pa. Aue.

The manner to Commend our selues to God, in the presence of the blessed Sacrament.

O Lord Jesu Christ: In the pre-
sence of thy most sacred Body &
blood, I vnworthy wretch: Com-
mēd me vnto thée. That by the ver
tue of the holy Crosse: By the mis-
tery of thy holy incarnation, by thy
natiuitie, baptisme, fasting & passi-
on: by the cōming of the holy ghost:
and by thy ineffable name, which is
God omnipotent, Alpha and Ome-
ga, beginning ond ending, Saboth
Adonai, Emanuel, which is god w̄
vs, the way, truth & life, our health
victorie, and resurrecton. And espe-
cially by the inuocatiō of this holy
and liuely Sacramēt of thy blessed
body and blood, which I most hum-
bly desire and call to ayde me. And
although I am defiled with manye

sinnes, yet of thee (O Lord) was I created, and with thy most precious blood redemed: therfore in thee the true and liuing god, I beleue & trust. Defend kepe, and deliuer me O Lord, both this day & euer, from all euill, from consent to sinne, frō al snares layde to intrape me, from armies and weapons which maye hurte me: And frō the power of all my enemies visible and inuisible, & also from committing any offence. Deliuer me (O Lord) from all pestiferous meates and drinkes, from sorowe, shame, greefe, confusion, & detraction: From al scandal & peril, from denying my faith, from ruine, hurte, discomoditie, and impedimēt of body & soule: and also, from sou-

soudaine and eternal death(sweete Sauiour deliuer me. And graunte that al these euils,for which I haue most humbly intreated, thy diuine Maiestie: to be farre from me: By this misterie of thy holy Passion, & our redemption. Also I cõmend me wholly to thy heauenly protection: whereby I faithfully hope and truste to be saued. Therfore, O most mercifull God, which woldest not the death of a sinner, but that he might be conuerted and liue: And bycause thou arte redie to heare all ỹ faithfullye call vppon thée: bow downe thine eare(O lord) to me wretched sinner, and call vnto thée all those thou hast redemed with thy most precious blod, & illuminate their

their vnderstanding with the gifte of thy grace: And according to the multitude of thy mercies, take pitie on me, geuinge me ỹ true health both of bodie and soule, euen as thy maiestie shall thinke it most expedient for me. O Lord, although I haue sinned grieuously, yet haue I not denied thée: Heare my prayer, O swéete Sauiour, and send vnto me thy holy grace, which alwayes may associate and defend me from euill, and bring me to lyfe euerlasting. Graũt this deare Jesu, which liuest & raignest God, w̃ the Father and the holy Ghost for euer. Amen.

O Lord Jesu Christ, which didest take this thy Sacred flesh and most precious bloud from the

the wombe of the blessed Virgine Marie: and didest vouchsafe to shed the same bloude, from thy blessed syde, on the Crosse, for our health: And didest ryse againe from death in the same glorious flesh, & ascend into heauen: and shalt come againe in the same flesh, to iudge both the quicke & dead: Deliuer me (I most humblie beseeche thee) by vertue of this thy Sacred body, and bloud, which is here offered on the Aulter: Frō al vncleanes, both of body and minde: And from al euil past, present and to come. Amen.

When you Kisse the Paxe saie.

Geue peace in our days O Lord, because there is none other y fighteth for vs but only y our god.

When the Priest Receiueth saie.

O Sacred feast, & blessed banquet, wherein Christ is receiued, the memorie of his passion is reuiued, the mind is replenished wō grace, & a pleadg is giuē vs of ȳ glory to come

Let vs Praye.

O God who in this wonderful sacrament, hast left vnto vs a memorial of thy passion, graūt we beseeche thæ ȳ so we may worship the sacred misterie of thy blessed body & blood, ȳ we cōtinually may fēele in vs ȳ fruit of our redemtiō who liuest & raignest god world wōout end.

Whē any cōmunicant receiueth, say.

Lord, I am not worthy that ȳ shouldest enter vnder my rōfe, but only say ȳ word & my soule shalbe heled.

A Prayer at the ende of Masse.

O Lord most merciful, who hast vouchsafed, that we most vnworthy cretures, shold stand at this present houre in thy sight, to glorify thy name, & set forth thy praise, forget I beseech thée al my faultes that I haue cõmitted at this time of prayer, whether by negligence, or by any manner of distraction whatsoeuer: That our enemie may not find wherof to triumph ouer me, beause I haue not done my dilligence to auoid both sinne & the occation therof at the time of this most sacred masse through Christ our Lord. Amen.

Conuert (good Lord) miserable sinners, call againe heretiks & schismatiks. Lighten the Infidels &

ȳ know not thée, helpe al that be in any necessitie & trouble, helpe al thē ȳ haue cōmended them selues to my prayers. Haue mercy on my parēts frends & benefactors. Haue mercy on all thē for whom I am bound to pray, & that thou wouldest be intreted for. Haue mercy on this place & companie. Grant ȳ héere be alway humillity, peace, charity, chastity, & puritie. Grant that we al, may worthily amend & correct our selues, ȳ we may feare thée, loue thée, serue ȳ & plese the, faithfully & truely. I cōmend vnto thy mercy all our busines, & necessities. Lord, be mercyful to al, for whō thou hast shed thy precious blod. Grant to the quicke grace & forgeuenes, & to the faithful departed, rest & life euerlasting. amē

When it ringeth to Euensonge.

Recyue of me holy virgine, & Mother of God, that Salutation which was once spoken to thée, by an Angell from heuen. Haile Mary full of grace, our Lord is with thee, blessed arte thou, among all women & blessed is the fruite of thy womb, Iesus Christ. Amen. He that repleniſhed thée with grace rule vs for his mercy sake, that treadinge the path which leadeth to saluatiō, we may be crowned in glory for euer.

Let vs praye.

O God whose pleasure was to take flesh of the wombe of the blessed virgine Mary as sone as the angel had done his message, and thy com-

maundement to her: Graũt to vs we humbly beſæch thæ, that inſomuch as we firmly beleue that ſhe was the mother of god, we may obtayne her mediation, vnto thæ for vs: through the ſame Chriſt &c.

O Bleſſed Lady, Quẽn of heaué, maiſtres of the Earth, alwaye cõtinewing a Virgin moſt holy, mother of our Lord & Sauiour Ieſus Chriſt: Pray & make interceſſion vnto thy ſonne, for me moſt wretched ſinner thy ſeruant, & for al the Catholike Church, for remiſſion of our ſinnes, for increaſe of vertue, for peace & health of ỹ faithful people, & for al the ſeruantes of God, both quick & dead: ỹ by thy praiers our Lord may haue mercy on vs.

Meditations, or an Examination of thy selfe: To be vsed at night, when thou goest to bed.

AT Night, before thou goest to thy bed: Examine wel thy cõscience. For (as S. Chrisome well noteth) It is good that euery man, doe not weekely alone, but also euery day, examine himselfe, driue frõ his soule al negligence & slouth, and enriche his minde with Vertues: wherupon ỹ poet writeth veri wel.

Let not the sluggish sleepe
close vp thy waking Eye,
Vntil with Iudgement deepe:
thy daylye deedes thou trye.

The order of this Examination, shal rest on these poyntes: The first wherof is, that when thou hast pre-

prepared thy selfe to praye, thou
geue god most humble thankes for
all such benefites as he hath moste
liberally bestowed on thée, and first
of all, thanke him for those thinges
which he hath not only geuen thee,
but other also: as that he hath cre-
ated thée a reasonable creature af-
ter his owne similytude and like-
nesse: that by his infinite labours,
paynes sorowes, and most preci-
ous bloud sheding, he hath delive-
red thée from the bottomlesse pit of
hell(wherunto thy owne doinges
adiudged thée) and for that he hath
promised and is ready also to geue
euerlasting life, so that thou be obe-
dient to his cõmaundementes.etc.
After this consider, what his goods

nes hath bene moze to thée, then to ſom others: Geue him thanks ỹ he hath Baptiſed thée, in water & the holy Ghoſt, when thou waſt ignorant of thinges he inſtructed thée, & ſhining vpon thée with the light of Faith: hath pzeſerued thée from hereſie, hath geuen thée ſuch parents & maiſters, as were both godly & Catholik, & loued thee derely: & hath at al times offred thée occation to loue him hartely, & ſerue him ſincerely. And wheras he dzaue out of heauẽ thoſe, which were ſomtimes glozious Angels, only becauſe they purpoſed in minde to be diſobediẽt. And chaſed Adã out of Paradiſe, becauſe he diſobayed him: Beſides this, of

his iustice hath cast many one into the dæpe dungeon of hell, to be tormented with perpetuall fyer, for their sinnes, which doubtlesse are not so great as thine, yet for al this he hath spared thée, and whereas ÿ hast many times fallen into sinne, moste mercifully he hath deliuered thée, and forgeuen thee thy sinnes. Yea he also hath fed thee with his most precious bodye, & hath spared thee this day which is past wherin many a one are for their wickednes cast downe hedlong to hell. These and many moe such lyke benefites of Gods towardes thée, thou ought to acknowledg: But specially giue him seueral thanks for his goodnes that he hath peculiarlye shewed to

to thée that day.

Secondly pray to obtaine grace, ỹ thou mayest remember, bewayle, expell, & make satisfaction for those sinnes into the which thou fell that day either by careleſſe neglygence or els by malyce or ignorance.

Thirdly remember what thou haſt offended from the time thou ryſe, tyl this preſent time, & so ouerrõne in mynd euery houre, that thou did either ſtuddy or pray, or worke and when thou dyd theſe thinges either alone or els in company.

Conſider if ỹ haue offended God or thy neyghbour, in thought, word dæde, ſlacknes or omitting of ſome thing that ſhould haue bine donne,

ÿ is, in passing of time idley in praying after a colde sort, and with small deuotion and in neglecting of dyuers other thinges which thy vocation required.

Fourthly by consideration of such slouthfulnes of thyne, wherby thou many times doest fall agayne into such sinnes as thou fell into before tyme, thou mayest take occasion of sorowe & griefe, considering that it was very iniuryous to offend that most mercyful LORDE so easely and for so lyght a cause as thou did, and therVppon to put thy soule in such great danger.

For waye dilygentlye with thy selfe that if thou shoulde leaue this lyfe this night what iudgement ÿ

thou might loke for & to what place thou shoulde be brought when thou should make accompt for euery idle word. Therfore earnestly alke mercye at God his hands for thy sinnes promising that thou according to thy abilyty, wil make recompence for thy faultes committed and omitted, with greater dilygence & amendement of lyfe then thou vsed before. And pray that if he wil haue thé depart hence this night, hé according to his infynite mercy deale mercyfully with thé.

And thus when thou hast sayd our Lordes prayer the Aue and Creed saye this Hymne and prayer of the Church as foloweth.

O Christ which arte the day and lyght,
and nightly darkenesse dost expell:
Who arte eternall lyght of light,
and dost the blisfull light foretell.

O holy Lorde we doe request,
that vs this night thou do forefende:
Let vs in thee repose our rest:
a quiet night vnto vs send.

No heuy sleepe let vs surcharge,
nor harmefull foe let vs surprise:
Let not the lust of flesh at large,
make vs offensiue in thy eyes.

Graunt that our eyes may take their sleepe
but that our hartes to thee may wake:
Let thy right hand in safety keepe,
thy thrall in seruice for thy sake.

O our defendour vs protect,
that all deceiptes may be withstoode:
Thy trusty seruaunts do direct,
whom thou hast ransomd with thy bloud,

Thy

Instructions

Thy faythfull seruants Lord entend,
in this our heuy corps of claye:
Who dost our soule for aye defend,
be myndefull of vs Lord for aye.

To God the Father glory sing,
and to his one and onely Sonne:
And to the sprite that ioye doth bring,
both now and when the worlde is done.

Saue vs good Lord waking,
and preserue vs sleping:
That we in Christ may wake,
and rest in Peace.

The Prayer.

Visit we pray thée Lord this place wherin we nowe are, and driue away al wyles of our enemie a far of: Let thy blessed angels dwel here w̄ vs & kéepe vs in peace, & thy holy blessing be vpō vs foreuermor. Through our Lord Jesus Christ. Amē.

Laying thee downe to Reſt, ſigning thy Selfe with the holye Croſſe, ſaye as foloweth.

IN the name of the Father, & of the Sonne, & of the holy Ghoſt. Amen.

Then Lifting vp thy ioyned handes at thy breſt: ſaye.

Amen. Bleſſed be the holy and vndeuided Trinitie, now & euer, and woꝛld without ende. Pater noſter. & Aue. &c. And I cõfeſſe me. as beforꝛe.

The Prayer.

WEE beſæch thée, O Creatour of al things, that of thy acuſtomed clemẽcy thou wilt pꝛeſerue vs this night, from falſe fayning dꝛeames, & nightly fantaſies, & from our goſtly foe, that our bodyes be not defiled. Which graũt, we pꝛay thée foꝛ Je-

Jesus Christes sake, who with thee and the holy Ghost: liueth & raigneth euermore. Amen.

Saue vs good Lord waking & keep vs sleeping, that we may watch with Christ: and reste in peace.

Preserue vs O Lord, as the Aple of the Eye, and shadowe vs vnder the shadowe of thy winges.

Vouchsafe, O Lord to keepe vs this night without sinne.

Haue mercy vpon vs, O Lorde haue mercye vpon vs.

Be merciful vnto vs O God, as we doe put our trust in thee.

O Lorde heare my prayer, and let my Crye come vnto thee.

The Prayer.

Visite

VIsite this Habitatiõ, we beseech thee O Lord kepe it safe from ye sleights of our subtil foe, let thy holy Angels inhabite herein, who maye garde vs in peace, & thy blessing be euer vpon vs: through Christ Amẽ.

A Prayer to thy Angell.

THou Angel of God which art my guide, by thy supernal pietie, illuminate, kepe, saue, & defend me, commited to thy charge this night: From al perils & dangers, Amen.

A Blessing.

The Almighty & merciful God, the Father, Sonne, and holy Ghost: Bless, & kepe vs, now & euer. Amẽ.

A nother special prayer, to thy good Angell when thou goest to Bedd.

O Holy Angel of God, who put-test in execution, Gods com-mandement, and vnto whom God hathe committed the tuition of my soule, I humbly beseech thée for Gods sake, & for the pitye that is in thée, to kepe my soule and bod-ye, and al my sences, from al euil and nough-tye desires, from al vain & vncleanlye cogitations, from illusions of wicked spirites, from polusion of bodye and soule, and from the wiles of all enemies, both bodilye and ghostly: which séeke the destruction of my soule. Defend thou me wher soeuer I goe, both day and night, at al times and seasons, and in al pla-ces: Preserue me in chastity & con-tinencie of life: Strengthen me in

in the feare and loue, of my Lorde Jesu Christ, and in the desire of good & holy thinges: And after this transitorye and miserable lyfe, bringe my Soule to that blisse, which for euermore contineweth: Where it may ioye, with God & his Saintes world without ende. Obtaine thou this, of our Lord Jesu Christe: To whom, with the Father & the holy Ghost, be all honour and glorye for euermore. Amen.

When thou entrest into thy bed, say.

IN The name of our Lorde Jesus Christ Crucified, I laye me down to rest: Yée blesse ✝ me, gouern me kéepe me, saue me, & defend me: & bring me to life euerlasting. Amen.

FINIS.

IESVS. M. A.

A Brief Sūmarie of Christian Religion or short method, how to instruct Nouices in ỹ principall poynts of the Catholike Cathechisme.

FIRST Let the Doctor teache the Nouice with deuotion & after a conuenient sort to make the signe of a Christian, which is the signe of the holy Crosse, saying: In nomine Patris et Filii et Spiritussancti. Amen.

Then teache him to learne by harte and pronounce distinctly, the Paternoster, the Auemaria, and the Creed, in latine, & English: the reste, in English as followeth. A The

The Paternoster or our Lordes prayer. Math. 6.

PATER noster qui es in celis, sanctificetur nomẽ tuum: adueniat regnum tuum: fiat voluntas tua, sicut in Celo et in terra: panẽ nostrum quotidianũ da nobis hodie, et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo, Amen.

The Aue Maria, or salutation of the Angel Luc. 1.

AVE Maria, gratia plena: Dominus tecum: benedicta tu

tu in mulieribus, et benedictus fructus ventristui Jesus. Sancta Maria, mater Dei, ora pro nobis peccatoribus nunc, et in hora mortis nostre. Amen.

The Apostels Crede: or xii articles, whiche euery Christian is bounde to knowe and beleeue.

Credo in Deum Patrem omnipotentem, creatorem celi t terre: et in Jesum Christum filium eius vnicum Dominum nostrum, qui conceptus est de spiritu sancto, natus ex Maria virgine, passus sub Pontio Pi-

lato, crucifixus, mortuus, et sepultus, descendit ad inferos: tertia die resurrexit a mortuis: ascendit ad celos, sedet ad dexterã Dei Patris omnipotentis: inde venturus est iudicare viuos et mortuos. Credo in Spiritum sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam eternam. Amen.

The ten Cõmandementes of Almightie God. Exo. 20.

I Am the Lorde thy God, thou shalt not haue other Goddes in my presence, thou shalt not mak

to thy selfe any grauen or other forme of Idole: thou shalt not adore them, nor worship them.

2 Thou shalt nottake in vayne the name of thy Lorde thy God.

3 Remember thou kepe holye the Sabothe daye.

4 Honour thy father & thy mother, that thou mayest liue long vpon the lande, which the Lord thy God, wil geue thée.

5 Thou shalt not kill.

6 Thou shalt not committe advoultrie.

7 Thou shalt not steale.

8 Thou shalt not beare false witnesse against thy neighbour.

9 Thou shalt not desyre thy neighbours wife.

10 Thou ſhalt not couet thy neighbors howſe, nor his lande, nor ſeruant, nor ore, nor alle, nor ane thyng that is his.

The two preceptes of loue. Math. 22.

THou ſhalt loue the Lorde thy God, with all thy harte, with all thy ſowle, with all thy mind, and with all thy powers.

2 Thou ſhalt loue thy neighboure as thy ſelfe.

The fiue principall preceptes of holye Churche.

TO kepe holye certaine appoynted dayes, with leauing

worke

worke and hearing masse.

2 To kepe fast and abstayne, certaine appointed dayes.

3 To paye tithes to the Pastors of the sayd Churche.

4 To be confessed once a yere.

5 To receyue at Easter.

Not to marie at certaine times and in certaine degrees, nor priuely with out witnes.

The vij Sacramentes left by Christ to his Church for the spiritual life of our soules: in similitude of vii thinges likwise, required to the temporall Life of our bodies.

Baptisme, Mat. 28.	In similitude of	Birthe
Confirmatiõ, Jo. 7.		Growing
Eucharist, Mat. 26.		Meate
Penance, Joh. 20.		Of Curing
Extrem vnc, Ja. 5.		Of strēgth
Order, Mat. 26.		Gouernmēt
Matrimony, ma. 19.		Multiplica tion

The two Lawes written, and tradition.

THe written Lawe contaynyth all the doctrine of the ould and newe Testament,

THe traditions or vnwritten Lawes, are eyther Apostolicall, which are alwayes vniuersal and generallye beleued and obserued: or Ecclesiastical, which are lefte vnto

vnto vs by the aunciente Doc-
tors Fathers and Councels of the
Churche.

The sinnes we are to be purged of.

ORiginall sinne which we take from Adam muste be washed away by the Sacrament of Baptisme,

Actual sinne is that, which we our selues daylye committ: and muste be washed a waye by the Sacrament of Penance.

The vii Capitall or heade sinnes, commonlye called deadly, with their contrarie vertues.

Pride,	contrarie	Humilitie,
Enuye,		Charitye
Wrathe,		Patience
Slouth,		Diligence
Auarice,		Liberalitye
Glutteny,		Abstinence
Letchery,		Chastitie

Hire sinnes against the Holye Ghoste.

1 DEspeyringe with out hope of godes mercye, in forgiuinge sinnes and rewarding good.

2 Presumtion (with out feare of Godes Justice) to haue forgeuines without penance, or glorye without merite.

3 Impugning of truthe knowen, to sinne more frelye. En-

4 Enuying at ỹ encrease of grace in the worlde,
5 Impenitente mynde, never to repent him of sinne committed,
6 Obstinate pourpose to sinne on still.

Fower sinnes crying to heauen for vengance.

Wilfull murder, Gene. 4.
Sinne of Sodome, Gen. 18.
3 Oppression of the poore, Exo. 22
4 Defrauding the Labourers of their hyre or wages. Iac. 5.

Nine wayes of being accessarie to a nother mans sinne.

By cõmãding, by counsayling, by onlye consenting, by commending, by receyuing, by Part taking, by Not vttering it, by not Spaking to let it, by Not doeing thy indeuour to let it, when as by office or otherwise thou art bound therte.

The vertues we should indeuore to obtayne.

Thrée Theological or deuine vertues. 1 Cor. 2
Faythe, Hope, and Charytie.

Folver Cardinale or morale vertues, Cap. 8

Prudence, Iustice, Temporance, Fortitude or strength.

A Summarye of Thre kinde of good workes, Tob. 12

Prayer, Fasting, and Almose-dædes, or workes of mercye.

Seuen workes of mercye corporale, Mat. 25

TO fæde the hungerye,
To geue drinke to the thirsty.
To clothe the naked,
To visite & redéme the Captiue,
To harboure the harbourlesse,
To visite the sicke,
To burye the deade. Tob. 1

Seuen workes of mercye spiritual.

to

TO Correct the sinner, Mat, 18
To Instruct ỹ ignorant, &c, 18
To Counsel the doubtful, Pro, 13
To Cõforte the sorowful, Eccl, 7
To Helpe the afflicted, Rom, 15
To Forgeue all iniuries, Mat, 6
To Praye for others (Iam, 5) both quick and dead, 2 Mac, 12,

Seuen giftes of the Holye Goaste. Esa. 11.

THe Gift of Wisdome, 2 The Gift of Vnderstanding, 3 The Gift of Counsel, 4 The Gift of Fortetude, 5 The Gift of Knowledge, 6. The Gift of Pietie or Godlinesse, 7 The Gift of the Feare of our Lorde.

A Summarye of Twelue Frutes of the Holye Goyste. Gal. 2.

Charytie 2, Joye, 3 Peace, 4 Patience, 5 Longanimitie, 6 Goodnes, 7 Liberalitie, 8 Mildnes, 9 Faithfulnes, 10 Modestie, 11 Continence, & 12 Chastitie.

Eighte Beatitudes.

Blessed are the poore in spirite, for theirs is the Kingdome of Heauen:
2 Blessed are the meeke, for they shall possesse the Lande:
3 Blessed are they that moorne, for they shalbe comforted:

Bles-

4 Blessed are they that hunger & thirst for righteousnesse, for they shalbe filled:
5 Blessed are the mercyful, for they shal finde mercye:
6 Blessed are the cleane in harte, for they shal see God:
7 Blessed are the peace makers, for they shalbe called the Sonnes of God:
8 Blessed are they that suffer persecution for righteousnesse, for theirs is the kingdome of Heauē.

Three Euangelicall Councels. Mat. 19.

VOluntarie Pouertie, Perpetuall Chastitye, and Whole Obedience.

A Summarye of Thrée thinges continewallye to be Remembred.

Time paste, Time preſente: and Time to come.

Time paſt: That we haue vnprofitablye ſpent.

The good whiche we haue left vndone.

The euill, which we haue committed.

Time preſent: The ſhortnes of our lyfe.

The difficultie or hardnes to be ſaued, and the ſmall nomber that ſhalbe ſaued.

Time to come: Of deathe moſt ſuddayne and terrible.

The last Judgment, most strict & fearfull: and the paynes of Hell most grœuous and intollarable.

Fower thinges past: Often to be Remembred in Meditation.

CReation: Punishing of sinne: Redemption: and Sanctification.

CREation: THE Creation of al this World. As the Sonne, Mone, Starres, Daye, & Night. The fower Elementes, As Fire, Ayre, Water, and Earth: with all the commodities therin: As Winde, Rayne, Breth, Fowles, Fishes, Catele, and Beastes of all

all sortes: And also diuers kindes of Metals. Stones, Yearbes, Fruite, Grasse, and Corne. etc.

And lastly the Creaton of Man, to take the benefite of all these, as a Microcosmus, that is to say, the whole worloe in a litle rome: to whom God hath geuen by nature not onlye a bodye as to the sayde Heauens and Elementes: but also a Soule, & that not onlye with lyfe, as plantes to growe, to norishe, to séed: with senses and local mouing as beastes, to sée, to heare, to smell, to taste, to féele: But also reasonable & Immortal. as the Angels, with understanding, and frée will: and so aptnes

to all Artes and thinges of this lyfe, or the lyfe to come.

God gaue to Man aboue nature, in his bodye power neuer to dye: In his Soule, Grace with the foresayde vertues, giftes, and fruites of the holye Ghost: and the ioyful place of Paradise.

PAnishing of Sinne. The punishing of sinne: As the fall of Angels, who for their pride are punished for euer in hell.

The fall of Man, how Adame for his disobedience, in eating the forbidden fruite, was cast out of Parradise, spoyled of all that he had aboue nature, & consequently

of the blisse of Heauen, wounded in all that he had by Nature, specially in his vnderstanding and free will: and became subiecte to all the miseries of this worlde or lyfe, and in the ende death, afterwarde, euerlasting fire with the deuill and his angels.

Also Noyes flode for (sinne) destroying all that lyued vppon earthe. The burning of Sodome and Gomorre. etc.

REdemption. THE Redemption, not of those Angels: Behoulde Gods Iustice. Yet of man (see Gods mercye) and that by Christe. For whose comming,

there was preparation: by the space of fower thowsand yeares, the time of the ould Testament, in all which time God as he punished diuerslye the wicked, so the good he mercyfullye forgaue afore hande for Christes sake: taking them (if they were not to be further purged) into Abrahams bosome or limbus Patrum, a place of reste, vntil Christe by his Passion, had opened the kingdome of Heauen.

About fower thowsand yeares after the creation of the worlde, Christe was borne of the blessed Virgin Marye, God and man in one persone: hauing a Soule, and

in

in it imediatlye, all giftes natu-
ral and supernatural, euē al grace
and glorye: together with some
defectes (voluntarie) suche as
were requisite to the worke of
our Redemption. A bodye pas-
sible, all his lyfe euen from his
conception, but specallye in his
most bitter Passion (loue him,
hate sinne) Impassible after his
Resurrection and Assention, sit-
ting at the right hande of God:
Sée, how he repayred Adam.

SAnctificatiion. THE Sancti-
fication of his Chnrche: How
Christe sent from Heauen the ho-
lye Ghoste to worke (alwayes til

til the worldes ende) in his Sa-
cramentes, and with his Church:
Beginning at Hieruſalem the
head citie of the Iewes, but they
at lengthe forſaken for their obſti-
nacie and perſecution of Chriſte
and his Deciples: The Churche
grewe and increaſed ouer all the
world into all Nations of the Gē-
tiles, & was planted at Rome the
head citie of the Gentiles, by the
two chæf Apoſtles S. Peter and
S. Paule, where it contineweth
to this daye with ẏ heire of S. Pe-
ter: No Pope euer changing frō
(the fayth) of his next predeceſſor,
and all the faythful of al Nations,
and of all Ages ſtill cleauing ther
vnto:

vnto: Not possible any waye to be ouerthrowen, nether by the nine Persecutiõs of the Romayn Emperours, and the tenth by Antechrist that shalbe. Nor by the innumerable herisies, that haue bene, are, or shalbe. As Simomans, Arians, Lutherans, Protestantes. etc. From Rome as the Faythe grewe into other Nations, so it came vnto our Countrie to the welshe or Britons, from Pope Clutherius. In the yere of our Lorde. 180. To the Englishe, from Pope Gregorye the first. In the yere. 590.

Fower thinges to come, called the Nouissima or last thinges.

The Ending of this world by fire.
The Generall Judgment.
The Tormentes of Hell.
The Joyes of Heauen.

Euery one may meditat & aply thes cõsiderations to him selfe.

My particular Creatiõ & birth soule bodye &, with all Gods giftes in thẽ: benifites by men, by my good Angel, and by all or anye the other creturs of God, euen to this daye of my age.

My proper sinnes Orignal & Actual, euen to this daye: God yet most mercifully bearing still with me, though bothe in and after this life he hath so punished for the like: yea & for muche lesse, so innumerable others afore Christes com-

ming & after, not onlye Panims, Turkes, & Iewes, but also Christians, and verye Infantes dyeing in Originall sinne: All thos preparations, doings, paynes, & bitter Passions of Christe, were for my redemption. My Grafting into Christes one, holye, Catholique Church, by Baptisme in my Infancie: & sithens also either conservation therin, or reconciliatiō ther vnto, wō participation of other his diuine Sacramentes, all contrary to my forsayd desertes: permiting so manye in al Christendome, yea mine own cuntry, to depriue them selues therof by heresie or impenitencie. My death & rotting, my Judgment, & after hel or Heauen.

Christian Religion.

A Declaration of the Aforsayde Christian Doctrine in forme of a Dialoge, betwixt the Docter and Nouice for the ease of the one and better remembrance of the other.

Docter and Nouice.

LAVDE and prayse be to Iesus Christe, for euer and euer Amen. D. Art thou a Christian? N. I forsoth by the grace of Iesus Christ our Sauioure.

D. From whence commeth this name Christian?

N. From Christ, that is, for professing the faithe of Iesus Christe.

What

D. What dignite or benefit is it to be a Christian?

N. By being Christians, we are made the children of God, brothers of Jesus Christ, & coheyers of Heauen: and full of all grace and benediction.

D. Tell me what Jesus Christe our Sauioure is?

N. He is true God, & true Man.

D. How is he true God?

N. Because he is the true & only sõne of God the Father almighty.

D. How is he true Man?

N. Because he is the true & only sõne, of the glorious virgin Mary.

D. What is the signification of this worde Christe?

M. It is as muche to saye, as anointed with the superaboundant grace of the Holy Goste, as a true King aboue all Kinges, and a true Messias.

D. What is the signification of Jesus?

M. It signifieth a Sauioure.

D. Why is he called a Sauiour?

M. Because by the effusion of his most precious blode, he hathe redéemed vs, and deliuered vs from the bondage of the deuil, sinne, & euerlasting deathe.

D. For what cause came our Sauiour Jesus Christ from heauen, into this vale of miserie?

M. For to deliuer vs frō the captiuitye

captiuity of the deuil our enemy: & to shew vs the way to Heauen.

D. How hath he deliuered vs frō our euemie?

M. By suffering for vs a most paynful death on the Crosse.

D. How hathe he taughte vs the waye to heauen?

M. By preching and teaching his holye doctrine.

D. What is his holye doctrine?

M. That whiche (our Sauiour Iesus Christe) the time he liued on the earthe (which was about 33. yeares) did him selfe by example of lyfe and preaching, teache: and afterwarde by his Apostles & holye Catholique Churche, did & dothe

dothe dayly reueale, wherof some is written called the holye Scriptures, some vnwritten (reserued by the Church called Traditions.

D. Are we bound to receaue and beleue any thing that is not written in the holye Scriptures?

M. Yea truly, for Christ had manye thinges to speake of, and did speake, and doe manye thinges (which we are bound to beleue & folowe) wherof no mention is made in Scripture. Jo. 16.

S. Paule willed Timothye to kepe his Traditiõs. And the Holye Ghoste contineweth alwayes with the Catholike Churche to instruct her in all truthe: aswell to

expound

expounde and interpret that which is written, as to preserue & deliuer faythfully Traditions vnwritten.

D What is the some of Christian doctrine?

M It may wel be deuided into two partes, Christiã wisdome, & Christian Iustice or Rightuousnes.

D What is cõtained vnder Christian wisdome?

M Fayth (in beleueing the Crẽd) Hope (in prayer) Charitie (in keping the commandementes of God and his Churche) and the seuen Sacramentes.

D What dothe Christian Iustice contayne?

M Fleeing euill and doeing good.

D In what sorte ought we to flée euill.

M We ought so to gouern our wittes & sences, that we offend not in thought, worde, or déede, in anye of the afore named sinnes and vices.

In what sort ought we to do good.

M We ought so to exercise our selues in the aforsaid vertues, that by omission, we faile not in any of thé when occation requireth.

D Are we able to obtayne these vertues, and flée these vices.

M Of our selues we cannot, but by deuout & daylie meditation and prayer, we may obtaine sufficient grace from God to eschew the one, and gayne the other. God graunt vs that grace. Amen.

A DECLARATION OF THE Seuen Deadlye Sinnes: and the aforesaid vertues.

IS It good for a man to knowe the sinnes.

N Yea, to flee them, but not to doe them.

D What is sinne?

N It is sinne, to thinke, speake, or doe any thinge agaynste the lawe of god.

D Howe manye kinde of sinnes are there.

N Three, first Originall sinne, by the which we are borne ỹ children of the deuil by the offence of Adam. The second Venial, the which doth

make coulde the feruour of Godes grace in vs & disposeth vs to mortall sinne. The thirde is Mortall, which bringeth death vnto ẏ soule, depriueth it of grace, maketh deade good workes, and taketh glorie frõ it and condemeth it to hell fire.

D What remedies are there to purge vs of these sinnes.

N Original sinne and all other is at the first washed awaye by the Sacrament of Baptisme.

Uenial sinne, is taken a waye by anye of the Sacramentes, also by pryaer, by holy water, and by euerye charitabl acte, or good worke.

Mortal sinne is purged by the Sacrament of Penance or confession.

then Christ died in vayn

Damnable wickednes

D Describe vnto me, the seuen deadlye sinnes: And first, tell me what is Pꝛide.

M Pꝛide, is an inoꝛdinate desire of our pꝛopper honour & excelencie.

D What is wꝛathe.

M Wꝛathe, is an inoꝛdinate desire of reuengment.

D What is Enuye.

M Enuie is an inoꝛdinate gréefe and soꝛowe, foꝛ the pꝛosperitye of our neighbonr, oꝛ ioye of his harme and aduersitye.

What is Auarice oꝛ Couetusnes.

M Auarice, is an inoꝛdinat desire of getting and keping monye and other woꝛldlye goodes.

D What is Glouttonie.

A Glouttenie, is an inordinat desire about the pleasures of the taste in eating and drinking.

Q What is Letcherie.

A Lecherie, is an inordinat desire about bodily pleasures, and namelye the pleasures of touchinges.

Q What is Slouthe.

A Slouthe, is a slacknes or lothing, in beginning and pursuing the thinges, that belong to godlins and deuotion: as to be werye of well doing.

A Declaration of the seuen Vertues, contrarie to the aforesayde seuen deadlye Sinnes.

What

WHAT Is Humillitye that is so contrarie to Pride.

¶ Humilitie, is a vertue, by the which a man dothe in harte submit himselfe to his betters, and extolleth not himselfe aboue his equales and inferioures: putting his hole truste and confidence in God, and not in him selfe.

¶ What is Patience, the contrarie to Wrathe?

¶ Patience, is a vertue, by the which, with an inwarde peace and quiatnes of minde: we doe suffer al iniuries and tribulations, for the loue of God.

¶ What is brotherly loue, ỹ contrarye to Enuie?

A Brotherlye loue is a vertue, by the which we do desier al good vnto our brother as vnto our selfe, & are greued at his hurt as at our owne.

Q What is liberalitie, the contrarie to Auarice?

A Liberalitie is a vertue, by the which moderatlye, vpon good occation we doe bestowe our goodes, to the releefe of our neighbour, and seruice of God.

Q What is abstinence, the contrarie to Glotonye?

A Abstinence is a vertue, by the which we doe bridle the inordinate desier, of eating and drinking.

Q What is Chastetie, the contrarie to Letcherie?

Cha-

Former Summarie.

N Chastetie is a vertue, by the which we doe refrayne & suppresse all inordinat pleasures of the flesshe.

D What is spiritual diligence, & contrarie to slouth?

N Spiritual diligence is a vertue by the which we doe all spirituall exercises willingly and spedely for the honor of God and the health of our soules.

A Declaration of the three Theologicall, and foure Cardinall vertues.

SEINGE We are now in expounding of the vertues, tel me what is Vertue?

Ver-

A Vertue is a good habit of the soule in the which it liueth wel and verteously, according vnto perfect reason, and the commandementes of God.

D Howe many kindes of vertues be there?

A Two kindes, that is the Theological and infused: The Cardinal and Aquisite.

D Why are they called Theological?

A Because they haue God for their obiect or ende.

D Why are they called infused?

A Because by our owne industrie they cānot be gotten, but are infused or geuen vs from God, for a super

pernatural ende, which is the beatitude.

Q Howe many Theological and infused vertues are there?

A There are three, Faith, Hope, & Charitie.

Q What is Fayth?

A Fayth is a vertue infused by God in our vnderstanding, wherby we doe beleeue al that God hath reuealed vnto vs, according as ỹ holy Church hath layde doune and commanded vs to beleeue.

Q What is Hope?

A Hope is a diuine vertue infused in vs, by the meanes wherof we do stedfastly expect and hope to obtayne eternall blisse by Godes

grace

grace concurring w̄ our good wor-
kes, principally for ỳ glorie of God,
and secondly for our soules healthy.

D What is Charitie?

M Charitie is a vertue deuinely
infused, mor excellent then ỳ other
two, by the which we doe loue God
aboue al things for his owne sake,
and our neighbour as our selfe for
the loue of God.

D Why are these vertues called
Acquisit?

M They are called Aquisit, because
by our labour & diligence (hauinge
helpe not with standing from God)
we doe obtayne and get them: and
they are called Cardenal, because
they are the principall and cheife of
the

the Aquisit vertues.

D Howe many Cardinal vertues be there?

M Four, that is, Prudence, Justice, Temperance, and Fortitud.

D What is Prudence?

M Prudence is a vertue which teacheth a man to knowe the good he is to followe, and the euil he is to flée.

D What is Justice?

M Justice is a vertue, by ý which we geue to euery man his owne.

D What is Temperance?

M Temperance is a vertu, which doth moderat the apetites and sensuall delectations of the bodie, according to reason.

What

D What is Fortitude?

N Fortitud is a vertue, that suffereth and indureth courageously al aduersites & dangers to ẏ death.

A Declaration of the seauen giftes of the holy Ghoste.

HOWE are the giftes of the holy Ghoste gotten?

N Our Lord God bestoweth them on those, that humblie flée sinne & kéepe his commandementes, & frequenting his holy Sacramentes, doe with faith and puritie pray to obtayne them.

D What vertue hath the giftes of the holy Ghost?

N They doe make vs p?ompte & readye to exercise al vertue, therby to haue the holy Ghost fo? our guid and they are vnto vs spirituall armour, against the temptations and the daungers of the wo?lde.

D Howe many giftes of the holy Ghost are there?

N There are seauen, That is the gifte of Wisdome, of Vnderstanding, of Counsel, of Fo?titude, of knowledg, of Godlynes, of ỹ feare of God.

D What is wisdome?

N Wisdome is a gifte of the holy Ghost, by the which our minde being eleuated from earthly and frayle thinges, it doth contemplat and

and behoulde, that which is eternal, that is Almightie God, delighting in him & louing him, in whom consisteth al felicitie and beatitude.

D What is Understanding?

M Uaderstanding is a gifte of the holy Ghost, infused into our soule, by the which we vnderstand ỳ veritie and trueth of our faith, & diuine misteries, ỳ which by the naturall light of our vnderstanding, we could neuer vnderstande and knowe.

D What is Counsel?

M Counsel is an infused gifte of the holy Ghost, by ỳ which we are easely directed to knowe, of thinges difficult, what is best to be done to

the

the glory of God, and the saluation of our selfe and our neighboure.

Q What is Fortitude?

A Fortitude, is an infused gift of the holye Ghoste, the whiche doth geue vs comfort and strength, to auoyde and escape all worldly dangers and aduersities, and to come to the ende, which is eternal beatitude or blessednes.

Q What is Knowledge?

A Knowledge, is a gifte of the holye Ghoste, by the whiche we doe rightly iudge of al thinges created, and know how to vse them well, & directe them to their finall ende, which is, the honoure of God.

Q What is Godlynese?

¶ Godlynese, is a gifte of the holy Ghost, by the which we doe honore and loue God, and his Saintes, & haue a godly minde, and louing affection towardes our neighboure, for the loue of God.

¶ What is the Feare of God.

¶ The Feare of God, is a gifte of the holye Ghost, which maketh vs to reuerence God, and feare to offende him, and our neighboure for the loue of him: and it refrayneth vs from all euil, and prouoketh vs to doe good.

A Declaration of the Seuen woorkes of Mercye Corporal, and the Seuen Spiritual.

IS There anye thing elſe neceſſarye for our ſaluation, beſides thos thinges we haue already declared?

A Yea, for we are bound when occation ſerueth, to doe good to oure neyghboures, and healpe them in their neceſſitie, theſe dædes are called the woꝛkes of mercye.

D What is Mercye?

A Mercye, is to be ſoꝛie for the miſerie of our neighbour, and to healpe him accoꝛding to our habilitie and his neceſſite.

D Howe many kindes of theſe Woꝛkes, are there?

A Two kindes, ſome doe belonge to the bodie, and are therfoꝛ called coꝛpoꝛal, ſome doe belonge to the

foule, (which are the moze excel-lent) and they are called ſpiritual.

Q Howe many Coꝛpoꝛal woꝛkes of mercy are there?

A Seauen, to Fede the hungerie, to geue Dꝛinke to the thirſtie, to Clothe the naked, to Ranſom the Captiues, to Viſet ỏ ſike, to Har-bour the harbourleſſe, to Bury the dead.

Q Howe many Spiritual woꝛkes of Mercy are there?

A Seauen alſo, to Coꝛrect the ſin-ner, to Inſtruct the Ignoꝛant, to Counſel the doutfull, to Comfoꝛt the ſoꝛowful, to Beare with the bourdenous, to Foꝛgeue all iniu-res, to Pꝛaye foꝛ others bothe the

quicke

quicke and the dead.

Q Wherin, consisteth the some of all these good workes of Mercy?

A In that which S. Paule saith, that one should carrye the others burden, and (in so doing we shall fulfill the lawe of Christ.

Q From whence haue these workes their beginning?

A They procéde first from the light of nature, Secondlye from Christ Jesus who hath approued them, and also commanded them to be done.

God graunt we may doe them to his glorie, and the health both of vs and our neighbour.

Q But now for a conclusion of all

our questions tell me yt there be not som perticuler signe by ẏ which a Christian is knowen from al Infideles?

N Christians are knowen from Infideles by making the signe of ẏ holy Crosse, calling on the name of the blessed Trinitie. saying.

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

D What doth the signe of the Crosse signifie?

N It signifieth the holy Trinitie, the Incarnation of Jesus Christ our Saviour, & his death & passion.

D What meane you by ẏ Trinity.

N The three divine Persons, the Father, the Sonne, and the holy

Ghost

Ghoste, yet being but one God.

D Why doe you laye your hand on your head, when you say In nomine Patris?

M To signifie that the eternall Father is the begining of the sonne and of the holy Ghoste.

D Why doe you lay your hand on your belly, when you say et filii?

M To signifie that the sonne is begotten of the eternall Father.

D Why doe you draw your hand from one shoulder to the other?

M To signifie that the holy Ghoste is the loue which procedeth from the Father and the Sonne.

D Well, tell me nowe how the Croste doth signifie the misterie of

the

the holy Incarnation, death, & passi-
on of our Sauiour Iesus Christ:

℣ Bycause laying our hand on
our head, saying, In nomine Patris,
it doth signifie how Christ our Sa-
uiour came of the Father aboue in
heauen, then laying our hand on
our belly saying, et Filij, doth sig-
nifie how the Sonne did take flesh
in the wombe of the Virgin Mary.
Lastly the hand passing from the
left shoulder to the right, saying,
et Spiritus Sancti, doth signifie, how
our Sauiour after he became man
from the Virgins wombe came by
loue (which is the holy Ghost) to
his Crosse, and from the left hand
of his passion, he passed to glorie, &

to

to ỹ right hand of his Omnipotent Father. And therby also he brought vs from the left hand of sinne being the children of ỹ deuil, to the right hand of grace and to be the children of God.

Q. Why doe we signe our selues with the signe of the Crosse?

A. For to confesse ỹ we are Christians, and to declare that by the Crosse of Christ we are redemed, & from thence, we haue receaued all goodnes.

Q. What effecte doethe the signe of the holy Crosse worke in vs?

A. It geueth vs vertue and force agaynst the deuill, and maketh him to flee from vs.

D When are we to vse this signe?

M Euery time that we begine to doe any thing, and when we are in any danger, or temptation, and specially, when we rise in the morning, when we goe forth of the house, when we enter into the Church, when we begine to pray, to take holy water, to eat & drinke, or goe to slepe and at other times when we shal thinke good.

lo D Why doe we make the signe of
et the Crosse so often, and at the be-
ou ginning of euery worke.

fr M To be alwayes redie armed &
lo strong agaynst our enemie the de-
bi uil, who in euery place and time
of seketh to deuour vs: And ỹ we may
the better remẽber Christes passiõ,

Former Summarie.

Three Maner of Loues, that euerye one ought to Knowe, & Kepe.

FIRST, To Loue one God onlye,
The second, is the Loue of thy Selfe for God, arightlye.
The thirde, is to Loue thy neighboure as thy selfe, for Godes sake truely.

In This true Beléefe, thou shalt firste, Loue God the Father almighty, that made thée.
And our Lord Jesus Christe that by his deathe, Redæme thée.
And also, the holye Ghost: that alwaye Sanctifieth, and with grace, inspirethe thée.
This Blessed, Holy, & Indeuided Trinitye, thou shalte alwaye loue, serue,

ſerue, honoure, and obey: with all thy harte, minde, might, & ſtrength, vnfaynedly: And in him, put thy whole truſte, onlye

The Loue of thy ſelfe.

Secondly, thou ſhalt loue thy ſelfe for God, and the ſaluation of thy Soule, and ſhal abſtayne from all ſinne, almuche as thou mayeſt, ſpecially, from al the ſinnes deadlye.

Thou ſhalt not be proude, enuious, nor wrathfull.

Thou ſhalt not be glouttonus, letherous, nor ſlouthful.

Thou ſhalt not be couetous, deſiring ſuperfluitie of worldly thinges, not needfull.

All euill companye, thou ſhalt eſchew & flée, as thou may ſpedfully.

Thou oughtest to call for grace, & laboure to be vertuous.

Thou shalt praye often, and specially on the holye dayes, & feastes.

Thou oughtest to liue alway soberly & temparatly, in word & deed.

Thou shalt faste the dayes, commanded by the Catholike Church.

Thou oughtest to kepe thy minde from euil, & vnlawful thoughtes.

Thou shalt kepe thy mouthe from swearing, lyeing, & euil speaking: And thy handes from picking, and stealing.

Thinges taken away, or founde, thou shalt restore agayne.

The Loue of thy Neighboure.

Thirdly, thou shalt loue thy neighboure

boure, that is euery Christiã man, as thy selfe, for Goddes sake: And shalt helpe him in all his necessitie, spiritually, and bodily, as thou wouldest be holpen thy selfe: specially, thy Father and Mother that brought thée into this worlde.

The Maister that teacheth thée, thou shalt obaye: And those that learne with thée, thou shalt Loue.

If thou fale into sinne, thou shalt anon arise by Penance.

A Breefe Meditation on the Paternoster.

Our Father. Highe in Creation.
Swéete in loue.
Riche in Inheritance.

Fo2mer Summarie.

The spectacle of eternitie
Whiche art The crown of iocũditie
in Heauen. The treasure of felicitie.

That it may be honye
Halowed be in our mouthes:
thy name. Melody in our eares:
Deuotiõ in our hartes.

Let thy King Swéete wout mixture
dome come. Quiat without troble
Secure without losse.

That we may hate thos
Thy wil be done whiche thow hatest
in earthe as it Loue that thou louest
is in heauen. And fulfill all thinges
That thou lykest.

Geue

Geue vs this daye Of Doctrine
our daylye bread. Of Deuotion
Of Life euerlasting.

That we haue done
And forgeue vs Againste Thæ
our treſpaſſes. Againſt our neyboys
Againſt our ſelues.

As we forgeue thẽ In their wordes
that hath treſpaſ- In their perſons
ſed againſte vs. In their dædes.

And leade vs not Of the worlde
in to temptation. Of the fleaſhe
Nor of the deuil.

But deliuer vs from That is preſent
all euil. Amen. That is paſte
FINIS. Or that is to come.

A BREEF FORME OF CONfession, with Necessarie Instructions, to teache one to maKe his Confession.

THE Holye Sacramente of Penance, by the which we are reconciled to God, and restored to Grace, being deprived therof by cõmitting Actual sinne after Baptisme: Do the consist of three partes: That is, Contrition, Confession, and Satisfaction.

OF Contrition, and first what it is.

CONtrition, is to be hartely sorie for the sinnes we haue committed, in respecte that we haue offended Almighty God our Creatore, Redæmer, and Sanctifier:

Him, by whom we haue receyued all goodnes: with a ful purpose, to be Confessed, and doe Penance for the (& by the assistance of Godes grace) neuer againe, to cõmit mortal sinn.

Contrition, to the ende it may be fruitful, must be ioyned with these fiue thinges folowing.

That is, with Fayth, by whiche we beleeue bothe the threates, & the promises of God: and the vertue of this Sacramente.

2 With Humilitie, by which, the sinner for his parte, dothe thinke him selfe vnworthy of forgeuenes or anye good thing at Godes hand.

3 With Hope of Godes, mercye, that therby, he may obtayn pardon and forgeuenes at Godes handes.

4 With truste, and confidence, in the Merits of Christ Jesu, & his blessed Passion, by, & through whome, al Grace and pardone, is obtained.

5 With the loue of God, that all sorowe and abhorring of sinne, be principally for the honoure of God.

And because this is the principal parte of Penance, it is verye expedient we vse al diligẽce to procure (through the helpe of our Lorde) ỹ we haue no notable defecte and faulte herein.

These thinges folowing, will helpe to procure Contrition & Kindle the fire of Godes loue in vs.

THE Knowledge of our selues, & our exceeding vile baseues.

2 The knowledge of the exceeding goodnes, and passing greatnese of God whome we haue offended.

3 The due pondering and thinking on our sinnes and their filthines, & the euils that they bring with thē.

4 To thinke on the wrath of God and on his Iudgment, & the paines that our sinnes doe deserue.

5 To acknowledge the inestimable benefites whiche we haue receiued at Goddes handes.

6 To haue before our eyes his manyfould mercye, and great goodnes through the which he casteth of no man, that dothe hartely seeke Him.

7 Last of all, the exercise of holye prayer, wherby the giftes of God are obtayned.

VER-

VERSES VPPON LAMENTATION, SONGE, & WOE,

To moue and ſturre, a man to Cõtrition.

LAMENTATION.

Let Dreade, of payne for ſinn in after time,
Let Shame, to ſee thy ſelfe inſnared ſo,
Let Grefe, cõceaued for foul acurſed crime
Let Hate, of ſin ye worker of thy woe, [ẽforce
With dread, with ſhame, with grefe, w hate:
To dewe thy cheekes with teares, of deepe

SONGE. [remorce.

So Hate of ſin, ſhal cauſe Gods loue to grow
So Greefe ſhal harbor hope within thy hart
So Dread ſhal cauſe the flood of Ioy to flow
So ſhame ſhal ſend ſwet ſolace to thy ſmart
So Loue, ſo Hope, ſo Ioye, ſo Solace ſweete:
Shal make thy ſoule in heuẽly bliſſe to fleet.

WOE.

Woe wher ſuch hate, doth no ſuch loue alure
Woe wher ſuch gref makes no hope proceed
Woe wher ſuch dred do no ſuch ioy procure
Woe wher ſuch ſhãe, do no ſuch ſolace bred
Woe wher no hate, no gref, no dred no ſhãe
Doth nether Loue, Hope, Ioy, or ſolace frãe.

BE Fore we come to Confession, we ought to discusse, and examē our Conscience, with Contrition, Compunction, and sorowe of harte for our greuos offences: Committed against God, our neyghbour, & our selfe: According to the manner before recited, or any other good meanes. Then which, nothing can be more profitable to the Soules health. For there is no such remedy to the purgation of sinne, as the remembrance therof: which dothe moue the harte of man to be contrit and sorowful. For the more, saithe S. Austen, that a man dothe remēber his wicked & sinful life: the mor dothe grǽfe of harte arise: working true cōtrition, which God grāt,

Of Confession.

Of Confession, and the necessitye therof: Taken out of the Catechisme, which was alowed by the Councel of wicke's Trident.

NO man must thinke that our Lord commanded confession in such sorte, that we maye leaue the same vndone, if we would. For euerye Christian ought to be thus perswaded, that whosoeuer hath committed mortall sinne, ought to be called backe to spirituall lyfe, by the Sacrament of confession: The which thing is playnely set out, in a goodly and metophorical speech of our Sauiour, who calleth the authoritie of ministring this Sacra-

ment, the keay of the kingedome of heauen. Foz euen as no man can come in any place, with out him ý kæpeth the keayes: So is it ment, that none doe come to heauen, if the pzieſtes (to whoſe cuſtody our Lozde committed his keyes) open not the dwzes. Foz if it were otherwiſe, it ſhoulde ſéme the Church ſhoulde haue had the vſe of ý keyes to no purpoſe: And in vayne ſhould he (who hath charge of the keyes) kæpe men backe from the entrãce to heauen, if ſo be there were any other paſſage, to enter in at. And Saincte Auguſten hath this notable ſaying, he ſaith: Let no man ſay in his minde: I doe ſecrete penance

vnto

vnto our Lorde God, who pardoneth my offences, he knoweth my hart: If this will serue, it was spoken without cause: Whose sinnes you forgiue in earth, shalbe forgiuen in heauen. And by this meanes the keyes were giuen the Churche without cause. Saint Ambrose also writeth to the same effect, in that booke wherin hée refuteth the heresye of the Nouatians, who affirmed, that our Lorde had reserued to himselfe onely to forgiue sinnes. Doth he rather honour God (sayeth he) who obayeth his minysters or he that withstandeth them. God commaunded vs, to be obedient to his ministers: Whom when we obay, we do honour to God only. If a m̃

man be desirous to know when he is bounde to confession, let him vnderstand, that all sortes of christians ought to come therunto, when they haue the perfect vse of reason: That is euery one is bounde to be confessed, whē he is able to discerne the good from the bad: And when noughtinesse may take rote in him. So when a man is come to those yeares wherein he must consider how to obtayne eternall lyfe: So sone he is bounde to confesse his sinnes to a priest, whereas no man, can loke for saluation, whose Conscience is polluted with sinne.

The church also in the same place and Canon before recited sheweth, what time men must resort to con-

fession: which is euery yeare once at the least eche man must be confessed. But if we way with our selues what is expedient for our soule health, then doubtles, when we are in danger of life, or when we are about some thing that must not be done of one that is infected with sinn, (as when we either minister or receiue the holy sacramentes) so ofte we muste of necessitie vse confession. So we must doe also when we stande in feare least we shoulde forget any sinne: For neither can we be confessed of those thinges which we haue forgotten: neither doe we obtayne of God pardon for our sinnes: vnlesse they be blotted out by Penance. The

A Wzeke Fozme

The deſcription of confeſſion, as it is a Sacrament.

THE Sacrament of Confeſſion is ſuch a kinde of accuſation of our ſinne, as is done to this ende, that we may obtayne mercy, by the vertue of the keyes. And foz good cauſe is it called an accuſation, becauſe our ſinnes are not ſo to be ſpoken of as though we bzagged thereof, (as thoſe vſe to doe, who reioyſe when they haue done amiſſe) neyther are our ſinnes to be vttred in ſuche ſozte, as if we tould a tale to delite toſe that here vs talke: But our ſinnes muſt be ſpokē with ſuch a minde, that delites in accuſing it ſelfe, & that in ſuch ſozt, that we are deſirous to be reuenged of our ſel-

selues therfore. Our sinnes are cõfessed to the ende we may haue forgeuenes therof: For this maner of Judgement, is vnlike to common Judgementes, which concerne life and death: wherin such as confese their faultes, suffer payne and punishment, & are not quitt, or pardoned their offence.

After What sorte, a godly confession, must be made.

WE Must vse suche care & diligence in our Cõfession as we vse in matters of greteste impoztãce: And we ought to imploy, al our labour in this, that we heal ỹ woũdes of our soule, & vtterly rot out sinn.

True Confession requireth these conditions folowing. It

1 It must be done wholely, & perfectly: Which thing is so necessary, that whosoeuer of purpos, omitteth any thing which ought to be spoken of and confessed: And vttreth what else he listeth, he shal not only, receiue no cõmodity at al, by that confession: But also, much increaseth his former offences.

2 We must not be carles, or negligently examen our Conscience, or slightly, call our faultes to minde, as ỹ we may be worthely thought, we wold not remember them at al.

3 It must be simple, bare, playn, & true, and not set out or colored by arte: As some vse to doe, who rather geue reasons of their life, thẽ confess their faltes, done in their life time.

4 Our Confessiõ ought to haue in in it, wisdome & shamfastnes. For we must not spend to many wordes herein, but breifely declare such thinges as pertayne to ý nature & condition of euery sinne: And in such sort we must deale therin that modesty be also ioyned thereunto.

5 Secricie is also necessary. For both the Priest that confesseth and the party confessed, ought to doe what he can, that the talke vsed in confession, be spoken secretly. For the which cause it is not lawful for any to make confession of his sinnes, either by messenger or by letters: For so nothing should be done secretly.

Con

6 Confession must be done very often: For nothing shoulde be such a care to a Christian man as many tymes to come to Confession, and thereby to clence & wash our soule. For when any hath offended God in deadly sinn, nothing can be more commodyous to ỹ auoyding of many periles that hange ouer vs in this lyfe, then presently to confesse our faultes. And whereas some vsing clenlynesse in apparell thinke also that clenlynese of bodye maketh a man to lyue the longer: It is a foule matter we shoulde be so curious in thes thinges & not to be as carefnl to wash away the spotes of the soule.

A Breefe Forme.

A Breefe Repetion of the former poyntes.

CONfession also, is, humblye with sorow of harte, to be made of al our sines vnto a lawful priest, that hath authoritie from the Catholicke Church (ꝑ spouse of Christ) to absolue vs of them, and loe to be redie to doe satisfaction for them.

This Confession must haue fiue properties or cõditions. It must be Whole: Playne: Faythful: Discrete: and Humble.

1 Whole, is to be vnderstood, that wée confesse all our deadly sinnes & those which seme doubtfull to be such, not leauing out or omitting any one of purpose or ill intent, or

by any notable neglygence.

2 Playne, is to be vnderstood, that it be not done with wordes that may hide and couer the substance and nature of the sinne committed.

3 Faithfull: not telling one thing for another, and not to tel any vntrueth but faithfully to report as it was done in very dede.

4 Discret, is to be vnderstood, that we confesse our sinnes in such sorte that we defame no other persons, and that we rehearse not thinges impertinent to the purpose.

5 Humble, is to be vnderstood, that we confesse our sinnes with shamefastnes & confusion, not as though we did brag of them: but cõsider before hand we confesse them. How

A Wzefe Fozme

How we ſhould call our ſinnes to Remembrance.

IF We wilmake a perfect Confeſſion, we are firſt to ſeke out a conuenient place, & there aduiſedly to conſidder, where, when, how, and how often: In thought, wozde, oz dæde: we haue ofended God, by any euel wozke, Cõmitted, oz in any good wozke, Omitted. And firſt, to remember offences committed.

As whether we haue offended, in not beleuing, all the articles of our Fayth: Oz in bzeaking, any of the Commandementes of God, oz his Churche: Oz in not obſeruing, the preceptes of Charity: Oz in abuſe of any of the Sacramentes.

If in any of the vij. deadly sinnes: Or in any of ỹ vj. sinnes against ỹ holy Ghost. In any of the iiij. sinns crying for vengance: Or in any of ỹ ij. wayes, of being accessary to a nother mans sinne. In any of ỹ iij. Theological vertues: Or in any of the iiij. Cardinal vertues: Or in Omitting any of the vij. workes of mercy Corporal, or Spiritual. Or, not with due thãkfulnes, receiuing the Inspirations of the holy Ghost. Or not bearing wel in minde, the iiij. Last thinges. As more at large is repeated in the Cathechisme.

Cõsider likewise, whether ỹ hast offẽded, in blaspheming, swearing, cursing, or lyeing: Or in any vncleanly thoughtes, speches, or touch

touchinges: of thy owne priuy partes, or others: Or in any of thy v. Scences: Or any thing else, that ỹ cannest remember. And loke what sinne thou art most inclined to, bethinke the of it: & al ỹ circũstances.

All which thinges, we are to considder of, before we goe to cõfession: And commit to memory, or note in which of al these we are gilty: Or in any other. Which, that we may the beter do, v. thinges are to be cõsidered. 1 The time passed, since we were last confessed. 2 The state of our degree, & persone. 3 The Office, and dayly exercises, wherin we haue ben occupied. 4 The places wherin we haue liued, and bẽn in. 5 The persons, home we acõpanied.

Of the Circũstances that alter the sin.

WE Must also in Confession declare such circũstances, as doe agriuat, or alter ỹ nature of ỹ sinn. The most cõmon, circũstances are, Whoe: Howmuch: wherfore: In what place: at what time: By what meanes. By this circũstance who is vnderstood the state, of the person ỹ sinneth: & the person against hom the sinne is cõmitted. As whether he be Religious, or laye, a maiestrate or a priuate person: this doth alter the nature of the sinne, as a man ỹ doth offend, with a cõmon woman, though he therin do commit mortal sinn, it is not so great, as to deflower a virgin, or commit adultry w̃ another mans wife: or incest, with

with ſome of his kindred: or ſacri-
lidge wͤ a religious woman, or the
ſinne of Sodome agaynſt nature.
2 By How much, is vnderſtood the
quantitie of the ſinne: the damage
or contempt that is done in the ſin.
3 By the circũſtance, why or wher-
fore: is vnderſtod the end or intent
wherwith ſinn is done. 4 In what
place: that is, whether the place be
publicke or priuat: halowed or vn-
halowed. 5 At what time, to wit,
whether it were on a holy daye, or
faſting day, a day of publicke pray-
er, or at ſome ſuch time as he was
boũd to do good exerciſe. 6 By what
meanes ⁊ how ofte: are circũſtãces
playne inough by them ſelues, and
næde no farther interpretatiõ. W

WHEN thou hast aduisedly considered al these thinges, and called to minde al thy offences committed, since thy last confession: thē make choise, of a discret Ghostlyfather. And being thus prepared, goe to him, & knele doun saying: Benedicitie, & after he hath answered Dominus, saye thy Confitior, vnto Mea culpa: And after thou hast ended thy confession: conclud thus, for al thes sinnes ỹ I haue confessed, & al other that I haue not confessed, wherin I haue offēded, I aske merty, & desire absolution of you my Gostlyfather. Then saye Ideoprecor. &.cet. And marke diligently, what Penāce he dothe geue thée, & with spéde indeuore to fulfil it.

Causes

Causes why a man ought to confesse a gayne the sinnes, that he hath once alredie confessed.

WHEN a man doth knowe that his Ghostlye father or Confessor did want discretion to counsayle or comforte him according to his nede Then hauing nede of his proper Confessor, he may chuse some other more sufficient & be cõfessed againe

2 Also if a man be confessed to a Priest that hath no authoritie to heare his confession: or to absoule him of such sinnes as he hath cõfessed, he must agayne confesse ẏ same

3 Likewise if the pẽitent performe not the penance he is enioyned, he must confesse the same agayne and craue newe penance.

4 Or yf a man returne agayne to the same sinne after his confession, hauinge no intention or purpose at the first to leaue it: his former confession is not sufficient and therfore he is againe to be confessed.

5 If a man in confession doth willingly leaue out any mortall sinne: or any circumstance that doth alter the nature of the sinne, or make it more or lese greuous, his confession is not auaylable, and therfore he is bound agayne to confese the hole.

There are other causes wherfore me doe confesse there sinnes agayne, which they had before cõfessed. And although they are not of necessitye yet they are verye profitable.

MA

MANI men and women vse ofte times to make general confessions of their whole lyfe: as when they chang their confessors, because he that is to haue charg of thy soul, should be throughly acquãted therwith, & knowe to what sinnes thou are most inclyned. Others once a yeare, or at some principall feastes or when they are dangerously sike doe make generall confessions of their whole lyfe: or from the time they made their laste generall confession, to procure Contrition, and for further satisfactiõ for their sines Which vse, though it be not of necessitie, yet is it very commẽdable, & profitable for their soules healthy.

OF

OF Satisfaction, the thirde parte of Penance, and the partes therof: And first, what it is.

SAtisfaction, saith S. Austen, is, to restore euery thing ỳ is dew, to exclud the cause of sinne, & sinne no more: And it cõsisteth in the cardinal vertue caled Justice, according with the saying of the Gospel. Rede quod debis. Render your debtes or gene to euery one that is dewe.

For the ould Lawe was, that in the same we had offended: In the same we should be punished. As Eye for Eye, Toth for Toth: And Godes Lawe doth bind vs, in thos thinges we doe offend: In the same to make Satisfaction. It

It behoueth therfore that the partye Penitent, when he goeth to the feet of his Ghostly Father, doe prepare himselfe to make satisfaction, and doe Penance for his sinnes.

The which cõsisteth in two principal thinges, the one is, to auoid & kepe him selfe effectualy from deadlye sinne: And from al dangerous occations therof. The other, is to make recompence, to such persons as he hathe offended: humbling and submitting himselfe, to the rules of a good and vpright conscience: Indeuoring to satisfie, according to ỹ qualitie of the offence and trespase, and by the discretion & iudgement: of his good and wise gostly Father.

IN

IN Satisfaction, are thre principall partes, or meritorius workes: That is, Prayer, Fasting, & Almes dedes, or workes of mercy.

For man consisting of a body & a soule, doth offend God by both: Bodyly and Ghostly.

Ghostly by Delyte, Consent, Actiõ and euil Costom: Also by Blaspheming, Cursing, Swearing, and such lyke.

And Bodylye two wayes against him selfe and his neyghbour.

Therfore we ought to make amendes with bothe, for all.

For as we doe offend God in hart mynd, and thought: So we oughte with the same to make amendes.

By

By aplying our soule, & al the partes & powers therof, to Deuotion, Meditation, and Prayer.

And first by Prayer, foz such offẽces as we cõmit against God: To apease his wzathe, to pzocure fozgeunes of our sinnes, to reconcile vs to God agayne, and make vs fite, apte and readie, to receaue his grace, and to strengthen vs, to wẽstand all future temptations all ofsences, & al ocations of offences that may happen to vs, in this fraile life.

By fasting, and other cozpozall austerytyes oz sharpnes: In habit, in hard lying, oz any other afflictiõ of the body: by thes we make satisfaction foz the sin of our own flesh, & iniures comited against our selfe,

Thirdly, by Almose dedes, wherwith we doe satisfie, for iniuryes done agaynst our neyghbour: And by making of restitution, and reconcilyng our selues vnto them: Being allwayes readye to further and helpe forward them, in al good workes, that therby we may make amendes for our own euil workes.

For yf we doe not make satisfaction here in this lyfe, we shalbe cast into the prison of Purgatory, or Hell, from whence we shall not passe: vntyll we haue payde the vttermost farthing, or laste parte of our Penance: By which, we are taught, to make Satisfaction here: that we may eschew, euerlasting payne: hereafter.

A MEMORIAL, OR MORE absolute order of Confession: right requisite, of all persons to be ouerlooked, before they Confesse them.

HAuing before, brefly spoken of the three partes of penance, and shewed howe one may make his Confession, and cal to mynd his ofences passe, by ouer loking the vertues and vyces specyfied in the former Cathechisme: with other Instructions then to be thought vpon: Also of the circumstances of sinne, and of the necessitie of Confession according to the Councel of Trident. We will here lykewyse shew a more perfecte waye: How they should prepare and examine

them selues, which often vse to be confessed: of whom many are combred, with gnawing scrupples, for that they narrowly groping euery corner of their conscience, sometimes can finde nothing wherof to accuse them selues: Yet on the one side, they knowe verye well, that they are not, nor cannot be without the common spots of humaine imbecillitie: and on the other side, not finding them, at the time wh̄ they shoulde be clensed of them, are in great disquiet & anguish of mynd, fearing that they are neuer rightly confessed.

Of this, two causes may be alleged, the one, because it is very hard for a man to knowe him selfe in

in déede, and to search throughly al the secret places of his conscience, according to this saying of the prophet, Psal 18. who knoweth his excesses? O Lorde deliuer me from my hydden offences.

The other cause is for that the faultes of the iust, who (as Salomõ sayth, Prou 24. Fall seuen times a day) are rather the faults of Omitting good thinges, then of cõmiting euil. But for the playner explication hereof, it is euident, that all offences are comissiue or omissiue, that is, either by committing robbery, murder, or other dishonesty, or else by omitting and neglecting his dutie, in louing God, in fasting, in prayying, &c.

Now of these two sortes of sinnes, whereas the first, that consisteth in Action: is very easy to be knowen: But the other not consisting in doeing, but in Omitting, is more difficult, for that which is not, cannot be decerned: And because the vertuous people seldome fall into these Actual offences: And the faultes of omissiõ are hard to perceyue: Hereof aryseth, ỹ they knowe not wherof to be confessed which so much afflicteth them.

Therfore for the ease of such persons I haue composed this breue Memorial, wherin these kinde of sinnes, (I meane the faultes of Omission) are chefely treated of.

And

And for that, these offences are either against God, or against our selues, or against our neighbour: For this cause, I haue deuided them into three partes, wherin thes three sortes of neglygences shalbe spokē of: which sometymes be not veniall sinnes: yet they be alwayes imperfections: And may full ofte be venial offences.

For those that desire to be perfect, muste accuse them selues of these thinges, yet not alwayes but sometimes, chiefly at ỳ principal feastes.

Here foloweth the Memoriall.

After that the penitent, hath prepared himselfe, to goe vnto his Ghostly father: & sayd Cōfiteor, be-

before he enter into the perticuler rehearsall of his offences, let him accuse hime selfe of these foure thinges folowing.

First for that he came to this Sacrament, not prepared as he ought to bee: and for not vsinge sufficient diligence in the examination of his conscience.

Secondlye, let hime accuse him selfe bicause he hath not such sorow and repentaunce for his offences: And bicause he hath not that firme and full intent to leaue them as is requisite.

Thirdly, for that he did not receiue the dreadful and holy Sacrament of the Alter, with that puritie

of

of conſcience and deuotion, as was conuenient: and for that after communion he was not ſo ſober as he ſhould haue bene.

Fourthly, let him blame himſelfe, for not hauing trauayled diligentlye in the amendement of his lyfe: And for not proceedinge and profitting dayly in vertue & the ſeruice of God: But rather to haue continued ſtill in one kinde of laſie ſlouthfulneſſe, and perchaunce to haue reuolted backwarde. After this, he may begin to accuſe him ſelfe according to the direction that enſueth.

Towardes God.

TOwards God we ought to haue theſe three theologicall vertues

which are Faith, Hope, and Charitie. In euery of these he may accuse himselfe as followeth.

Concerning Charitie, for not hauing loued God, with all his harte, and with his soule, as he was boũd to doe: But hath setled his affection in the disordered loue of creatures, & of the vanitie of this worlde, forgetting his creator altogeither.

Concerning Faith, for not beleuing so firmely as hée ought: And for not endeuoring spédelye to repell, vayne thoughtes and suggestions of the Deuyll tending to destroy or to weaken his fayth.

Concerning Hope, let him blame himselfe, yf in any of his troubles

grée

gréefes or necessites, he hath not reposed his sure hope and confidence in his Sauiour, and if he haue labored ouer earnestly with his body and mynde to be ridde of his miserie: For ẏ it procéedeth of litle hope.

Concerning the puritie of intention. For not performing the seruice of God, for the onely respect of his loue, as in dutie he was bound: But for that he hath done it sometymes for his priuate auayle, somtimes for a custome, somtimes because they were conformable to his desires. &c.

He shoulde lykewise accuse himselfe to haue bine slowe in aunswering to the diuine inspirations of

often resisting the worke of the holy Ghost: This is a very spirituall and secrete sore, worthy alway to sticke in our conscience.

In like maner for being ingratful towards God for his benefites: and for not rendring vnto hime due thankes therfore, and for ỹ he hath not endeuored to serue & loue more earnestly the giuer of all goodnesse.

Likewyse let him accuse himselfe, to haue forgotten his Lord, banishing him oftẽ times out of his hart: whereas he ought to haue him alwaies præsẽt & fixed before his eies

Concerning patience in aduersity, let him bethinke him selfe if he hath not (peraduenture) abidden patiently

ly, the scourge that God sent him; and hath not receiued it meekely at his handes as a medicine, nor hath not thanked him therfore.

Further for that he hath not exhibited due deuotion to the Sacred places, nor at the time of Masse to the holy function done there. Nor to the most blessed Sacrament.

Towardes himselfe.

A Man hath in him many partes, he hath a body with all his members and sences, a soule with all his appetites, and a spirit with al his powers, that is Vnderstanding, Memory, and Will: And so may transgresse the rule and order he ought to obserue in euery of thes

First

First then let him accuse himselfe, for not dealing with his body, with such rigour & seueritie as was conuenient, as well in meat, drinke, apparell and sleepe, as in all other thinges: Yea, for chearesshing his body two delycately, and for being ouer fauourable to himselfe.

For not restraining his imagination and other sences orderly: But rather wilfullye to suffer them to wãder abrod, hearing, seeing, speaking, and imagining, sundrie idle and friuolus toyes, all which after resorting agayne vnto the memory, doe cause him to be distracted in his prayers.

Let him also accuse himselfe, for not hauing mortified his appetites

appetites, nor wrastled with his will so violently as he might haue done, yea, for the folowing & fulfiling therof in euery degrée: And for that he is not so humble in harte & déed as is requisite: and for that he doth not account himselfe so vyle & wretched as he is in dede, & therefore handleth not himselfe in such order as he best deserueth.

Lastly for that he is dul & negligét in his prayers, somtimes intermitting them altogether, to folow som vaine trifle or peuish businesse.

Towardes his Neighbour.

FIRST let him blame himselfe, for not bearing to his neyghbour such affection as he ought: For not releuing his néed with such fauour

fauour and helpe as he coulde and should: For not hauing due cõpassiõ of his miserie, & for not praying to God for him as was his parte.

And agayne, bycause he hath not felt so fully as he ought, nor hath not had so hartye cõpassion as was due to the publicke & comon calamytie of the church, hapned by warr heresye &c. And that he hath not commended it to God as he ought, and shoulde haue done.

Those which haue superiours shoulde accuse themselues, for not shewing obedience & reuerence according to their dutye: And those y haue subiects & childrẽ, should accuse themselues for not hauing instructed, chastened, or not prouided for

for them thinges necessarie. And that they haue not had such care of them as was conuenient.

Concerning Actiue Offences.

WHEN he hath in this sort accused himselfe in ỳ faultes of omission he may then exhibit a like bill of complaynt agaynst him selfe composed of the crimes called cõmissiue offences, by rũning ouer ỳ ten commaundementes, the seuen capitall sinnes: Blaming him selfe of al that his cõscience shall accuse him in euery of these. And if he require a more briefe way, he maye make a short & spedy survey: Ouer all his thoughts, wordes & works, noting his defectes, in all these and accuse him selfe therof. At

After all this he must accuse him selfe of the crimes apperteyning to his degrée, calling, and office, declaring that he hath done contrary to the rule & equity of his vocatiō: As if he be a religious man of his tryd dowe, if he be a Judge, phisicion, merchaunt, or lawyer, of thinges belonging to hys office.

Hauing finished these accusatiōs, let him conclud his confessiō saying for all these offences & for al others which I haue cōmitted in thought, worde, & dede, I blame, I accuse my selfe and I say vnto God, my faulte, my greuous faulte. And I request of thée O father which here presentest ỳ person of God, absolution and penance for them.

Prayers, Before and after Confession: and First, a Deuout Prayer to be sayd when you prepare to goe to Confession.

OH maker of Heauen and earth, king of kings & Lord of Lords, which of nothing diddest make me to thy image and likenes, and diddest redeme me with thine owne precious blod, whom I a sinner am not worthy to name, neither to call vpon, neyther with my hart to thinke vpon, humbly I desire thee, and meekely praye thee, that gently thou doe behold me thy wicked seruaunt, & haue mercy on me, which haddest mercy of the woman of Canane, and Mary Magdalen, which

dideſt forgeue the Publicane, & the
theefe hanging on the Croſſe: Vnto
thée I confeſſe (moſt holy father) my
ſinnes, which (if I wolde) I cannot
hide from thée. Haue mercy on me
O chriſt, for I wretch haue greatly
offended thée: In Pride, in Couet-
touſneſſe, in glouttony, in Lechery
in Enuye, in Adultrye, in Theſte,
in Lyeing, in Backbiting, in ſpor-
ting, in diſſolute & wantone laugh-
ing, & in Idle wordes: In Hearing
in Seing, in talking, in Touching:
in thinking, in ſléping, in working
& all wayes in which I frayle man
and moſt wrecked ſinner might of-
fend, my default, my moſt greuous
default. Therfore I moſt humbly

pray

pray and beseech thy goodnes, which for my healthy descendedst frō heuen which diddest holde vp Dauid, that he should not fall into sinne: Haue mercye vpon vs O Christ, ỳ which didest forgeue Peter that did forsake thée. Thou arte my Creator, and my helper, my maker, my redemer, my gouernor, my Father, my Lord my God: & my King. Thou art my hope & my trust, my strength & my defence: My redemption, my lyfe, my health, & my resurrection. Thou arte my stedfastnes, my refuge & succour: my lyght and my helpe. I most humblye & earnestly, desire & pray thée, helpe me, defēd me, make me strong and comforte me; make

me steadfast, make me merye, geue me light, visite me: and reuiue me agayne which am dead: For I am thy making & thy worke (O Lord) despise me not. I am thy seruaunt, thy bondmā, although, euil although vnworthy, and a sinner. But what soeuer I am, whether I be good or bad, I am euer thine. Therfore to whom shal I flye, except I fly vnto thee? If thou cast me of, who shall or will receiue me, If ỹ despise me & turne thy face from me, who shall looke vpon me, & acknowledge me) although vnworthy) comming to thee, a vyle and vncleane creature. yet if I be vncleā thou canst make me clene: if I be sike thou canst hele me: If I be deade and buried thou

thou canst reuiue me: For thy mercye is muche more then mine iniquitie. Thou canst forgeue more then I can offend. Therfore O lord doe not consider nor haue respecte to the number of my sinnes, but according to the greatnes of thy mercye, forgeue me, and haue mercy on me most wretched sinner. Saye to my soule I am thy health, which saidest I wil not the death of a sinner, but rather ẏ he liue and be conuerted, & tourne to thée. O lord be not angry with me, I pray thée most mecke father for thy great mercye. I moste humbly besech thée, that thou bring me to the blisse that neuer shal cease and that I may liue with thée: for euer. Amen.

A Nother prayer before confession translated out of the new primmer.

O Most louing & mercifull Lord Jesus Christ, the onlye hope of my soules health, receiue my cõfession, and geue me (I most humblye beseech thee) contrition of hart, and teares vnto myne eyes, that daye and night with humility and pureness of hart I may bewayle all my negligences. O Lord let my prayer appeare in thy sight. If thou shalte be angrye with me, whome shall I seeke for my defendour; who shall take mercy vpon myne iniquities? Remember, O Lord, who calledst to repentance the woman of Canaan and the Publicane, and diddest receiue againe Peter bewaylinge

ling his sinnes. O my Lord God the Sauiour of the world, receiue my prayers: O good Iesu which gauest thy selfe to the death of the Crosse to saue & redéeme sinners, behold me most miserable sinner, caling vpon thy holy name: Do not geue such eare vnto my wickednes, that thou do forget thy goodnes. Although I haue committed such sinns wherby thou mayst condemne me, yet thou hast not lost wherewith thou wast wonte to saue. Spare me therfore which arte my Sauiour, and haue mercy vpon my sinful soule. Breke the bondes of my sinnes, and heale my wounds: O Lord Iesu, I desire thée, I séeke thée, I wish for thée,

shew me thy face and I shalbe safe. Sende therfore O good Lorde, into my harte (by the merits of the most pure & immaculate virgin thy mother S. Mary, and of al the Saints) thy light and thy trueth, which may truely shew vnto me al my faultes and defectes which I ought to confesse, and may both helpe and teach me fully & wholy with contrit hart to disclose the same. Who liuest and raignest God, with the Father and ỹ holy ghost, worlde wout end. Amē.

A Prayer after Confession, out of the same Primer.

LET this my Confession, I beseeche thée O good Lorde Jesu, through the merites, of thy blessed mother S. Mary perpetual virgin,

Virgin, and al the blessed Saints, be gratefull and acceptable in thy sighte: and whatsoeuer now or els when of my parte hath wanted of the sufficiencie of contrition, of the puritie and integritie of confession let thy peareles pittie and mercy supply and fulfill, and accordinge thereunto vouche safe in heauen to accompt me fully & perfectly absolued of all my sinns: which liuest & raignest god, world wout end. amē.

The maner how to prepare our selues to receiue the most blessed Sacrament of the aultar.

LET Euery Christiā man perswad himselfe, ỹ he shal receiue so much heauenly Grace, from this

this flowing & plenteous fountaine of al spiritual good thinges: And so much ẏ more, he shal make himselfe fit & able, to cōtaine & holde, the vertue therof: By reuerent & due preparing, and adressing himselfe ther vnto. Which anye man may doe: two manner of wayes.

Some doo prepare themselues, but somuch as is sufficient for the auoiding of sinne, in Receyuing & participation of this blessed sacramēt: And by some manner of waye, to helpe or further them selues for the preseruatiō and increase of grace.

Others ther be, which besides the shunning of sinne and preseruing & increasing of grace, doe prepare thē selues also to taste of this most sa-

sacred Sacrament, how sweete our Lord is: And prepare them selues to receiue, to kepe, and wonderfully to augmẽt & increase: a more aboũdant flowing, and plentiful store of spiritual Grace.

The more perfect & exacte Preparation & Disposition, doth require iij. thinges before Receiuing: iij. things at the time of Receiuing: & iij. things after Receiuing.

BEfore, Receiuing of the blessed Sacrament. First an inward sorow is required, euen for our venial sinnes, & confession if any thing do greeue our Cõscience: And to be shorte, what other thing soeuer do helpe toward the purging of sinne. The hart also must be clensed frõ

from al carnal loue, & al desires and delectations: which do not further the loue of God. And the Sences must be restrained & bridled with a discrete and wise seueritie: ye euen in things that be lawful.

Secondly, the holy hunger, of this heauenly meat, must be quickned & sturred vp in our soule: by a double consideration. The first consideration is, of the exceeding excelency & surpassing profit of this Sacramēt. The other consideration is, of our owne pinching pouerty, & necessity.

Thirdly, a profound reuerence & lowly humilitie must be sturred vp in vs: which is furthered also by y. considerations. The one belongeth to the vnmesurable maiesty, and in

infinit greatnes of Christ our lord & also to his shining purity, because ỹ starres thẽselues, are not cleane in his glorious sight. The other consideration, apertaineth to our own vilnes, our basenes, & great infirmity: which pondered and cõsidered, shalbe the cause that we may greatlye esteme his deuine worthines, and heauenlye dignitie.

Three thinges to be obserued, at the time of Receiuing.

FIrst, being about to Receiue, loue, is most specially to be stirred vp in vs, which may be don two maner of wayes. The one is, the Passion of Christ: from whose wouñdes loue is most plentifully drawne and gathered. The

The other consideration is of the present benefits, wherin our Sauiour Christ communicateth, and imparteth himselfe with great gentlenes & charitie, as it were ioyning himselfe most secretlye & familiarly vnto vs: Nether dothe his deuine maiestie only, vouchsafe to enter into our powre house, & not to abhorre the woūdes of our greuous sinnes. But also, doth most mercifully geue vs his owne most precious bodye & blood a medicine to heale vs: to preserue vs, to cōfirme & strengthē vs.

Secondly, Hope, is to be stirred vp by considering that there is in Christ all thing, whatsoeuer maye moue vs to confidence, and trust in him.

Her-

Here vpon it cõmeth because he is able & can bestowe all good thinges vpon vs for his omnipotencie and perfite knowledge of our nede.

Therfore when we approche to this deepe sea of all goodnes: howe shall not we drawe water of grace abũdantlye from the same? From this verelye we may drawe plentie of spirituall grace, for he is willing to bestowe all goodnes vpon vs because he is most bening, and loueth vs more dearlye then we doe our selues, he is also more redie to bestowe his giftes vpon vs then we are desirous to receaue the same & least we should lacke merites he bestoweth his owne vpon vs.

Thirdly we must giue him than-

thankes euen from the bottome of our harts, for so great bountie and charitie as he vseth toward vs.

Three thinges to be obserued after receauing.

After receauing, three thinges are requisite to be obserued of vs, to keepe and increase the fruite of this holy Sacrament.

First the dilligent keeping of our sences our tonge and cogitations after the receauing of such and so noble a guest into our house, and if it happen vs to commit any thing which may displease or offend his maiestie, we must returne streight waye vnto him againe with sorow to aske forgiuenes, and most humblie beseech him not to leaue vs, nor

nor yet depart from vs.

Secondlye to offer vnto this our guest, what seruice of good workes soeuer we can proceding of his loue: And supplieng that is wanting of the same with a great good wil, and wishing aboue measur his honour and good pleasure to be done.

Thirdly it is requisit that we present our selues to this most highe & excelent guest lodging within our homely house, in conuenient place and due time, by our meditations our contemplations & deuout prayers, craning for our selues and our neighbours althinges profitable in lauding, extolling, and rendring thankes to his goodnes. For this

matter it avayleth & helpeth much to come often to receaue this holy Sacrament. For so we shall enter the further into Jesus Christ, and he the rather will make vs partakers of his heauenly giftes.

Prayers to be said Before & after the Receauing of the blessed Sacrament.

O Bening Jesu, that wouldest suffer so many greuous paines, yea death it selfe for loue of mankinde: Great and marueilous is thy charity, O good God, for that thy charity, & that ÿ vouchsafedst wt thy precious blood to washe away our sinnes: I pray thée gracious Lorde, that thou forgreue me al the sin-

sinnes that I haue done, thought, or saide, in Pride, in Wrath, in Enuy, in Couetousnesse, in Glutonye, in Slouth, in Letcherye, in vnclennes of bodie and of soule, in mispending of my fiue wittes, in breaking thy commaũdementes, in wasting the time of my life in vice, in that I haue not folowed vertue, nor done those Ghostly dædes that I might and ought to haue done.

O mercifull Jesu, with that precious blod that thou didest shed on ỹ Rode for our saluation, washe all the sinne awaye that I haue done since my birth, comfort and make me whole with the holy sacrament which thou hast ordeyned and left

here on earth to be our medicine & life, through which we should liue after thee, and with thee, and thou in vs. For thou good Lorde, saidest at ỹ holy worke when thou madest it, and gauest it to thy Disciples: The bread which I will geue, is my flesshe, for the life of the worlde, he that eateth my flesshe he liueth for me, he abideth in me, and I in him. O thou holy mightifull Priest and Bishop, that by thy diuine might madest the worthy Sacrament of thy precious body in forme of bread, geue me grace to receiue it this day with puritie of hart and cleannesse of soule, with loue, dread, and stedfast belefe. O benigne God, I acknowledge and confesse to thy high

high goodnes, that I am not wor-
thie to come vnto thy borde to be
fedde with so royall meat as is thy
blessed bodie. But gracious Lorde
I beleeue verely that thou maiest
make mee worthy, who hast made
all thinges of nought, and of sinfull
hast made righteous and holy. O
Almightie God for this thy great
might I pray thee that thou make
me worthie and able to receiue thy
precious bodie deuoutly with al re-
uerence, with perfect meekenes and
holines, with full contrition and
teares of deuotion, with spirituall
comfort & gladnes of thy presence.
O blessed bodie in forme of bread,
come and enter into my mouth and

hart, that by thy diuine presence my soule may be fed, yea, and fastened to thée with perfect charitie. O Lorde fill me with grace, & strengthen me that I may euer hereafter liue after thy will, and that I may liue in thée & thou in me. Iesu for thy great bountie saue me from all perils, teach and comfort my soule in all doubtes and dreades, clense from me al vices, suffer nothing to abide in my hart, but only thy selfe which art my soules life and leach. O heuenly meat, O ioy of Angels, O soules strength, O precious bodie that geueth endles helpe, merciful Lord Iesu, thus dideſt thy selfe say: I am the liuing bread, that came

downe

downe from heauen. If any man eat of this bread he shall liue for euer.

O thou bread of life that didst descend from heauen, who that eateth this bread shall liue euerlastingly. O blessed Iesu make me nowe at this time worthie to receiue this Sacrament that is thy precious bodie, that I may liue euerlastingly with thée in thy presence, & sée thée face to face, euer to ioy in thy goodnes in blisse euerlasting. Amen

A nother before receiuing of the Sacrament.

O Swéete Iesu, although I be not worthie to receiue thée into the house of my sinnful soule, for my innumerable offences & sinnes

done against thy great goodnes: yet trusting in thy infinit pitie & mercy I come to receiue thy blessed bodye, as a sicke creature, to thée that art ỳ health of life, vncleane to thée that art the well of mercy, blinde by ignorance, to thée that art the light euerlasting, néedy of grace, & poore in vertue, to thée that art the authour of al grace & king of heauen & earth. I come as a wretch to thée my Lord and maker: Al desolate & comfortles, to thée my hope and succour, for besides thée, there is no consolation. I a sinner, come to thée that art the mediator & meane betwéene God & man. I come al sinnful to thée ỳ grãter of remission & pardone, dead by sinne to thée the restorer of life, cull

euil to thée that art al goodnes, hard harted to be relæued, by infusion of thy aboundant grace. Desiring thée meekely, to heale my infirmity and sickenes, to washe away my sinne & filthynes, to reduce me to the right way, to lighten my blindnes, & comfort me desolate of al goodnes. Haue mercy on my wretchednes, pardon my sinnfulnes, geue me the light of grace being buried in sinne, that I may receiue thée the fode of Angels the king of glory, & Lord of al Lordes: with such chastitie of body, wt such purenes & cleannes of soule, wt such contrition of hart, and aboundance of teares, with such spiritual ioy & gladnes, with such dread & reuerence, with such faith, hope & cha-

charitie, with such obedience & humility, wt such loue, deuotion, faithfulnes, and thankfulnes: As is beseeming for such a Lord to be receiued. And be not displeased good lord ỹ I a sinner, with an vncleane hart & polated minde, presume this day to receiue thy most precious bodye and blood: But remember merciful Lord, ỹ thou diddest not put backe the sinful Magdalene being penitẽt, from the kissing of thy feete: Likewise despise me not, nor abiecte me as vnworthy the participatiõ of thy most blessed bodye in Sacrament: But grant me compunction of hart and plenty of teares, to wash away al my sinnes and wickednes, that with a pure harte, and cleane con-

conſcience, I may this preſent day receiue thée my Sauiour to my ſoules health, and to the obtayning of euerlaſting life, with thy bleſſed Saintes in heauen. Graũt me bleſſed Jeſu, ſo to receiue the Sacramẽt of the very fleſh & blood, which thou tookeſt of a Virgin vndefiled, that I may be worthy to be accompted a member of thy body miſtical here in earth. Come therfore, thou Father of fatherleſſe, come comfort of comfortles, and cleanſe my ſoule from al contagiouſnes of ſinne: For it is not conuenient & méete, that there be any vncleãnes or ſpote where ỹ the ſpouſe of virginal chaſtitie ſhoulde ſt come and dwel. Come Lorde

Jeſu,

Jesu, & apparel my soule with such Ornamentes of vertue and Grace, that thou my Lord & God entering therin, may fæle such an odour and swætnes, that it may delight thæ to abide and dwell there. And as ỹ disdanedst not, to touch the sore leaper with thy holy handes: So (good Lorde) voucheſake to annoynt my sinful soule, with the oyntment of remission and pardone: That in this lyfe, by stedfast Hope, fyrme Faythe, and perfecte Charitye, I may so increase in vertue from day to day, that I may obtaine to ỹ glorious fruition of thy godhead in the Kingdome of heauen: where I may sæ thæ face to face, world without ende. Amen.

A

A Prayer after receiuing the blessed Sacrament.

I Render vnto thée O Lorde holy father omnipotent eternal God, most hartie thankes, that thou hast vouchsafed, not through any merites of mine, but onely through thy infinit mercie, this day to fede me with thy most precious body & blod of thy onely begotten sone our lord Jesus Christ, & I beseech thée that this holy Sacrament which I haue receiued may not be vnto me any meanes of gylt, to procure punishment, but a holsome intercession to obtaine pardō, an armour of faith, a shield of good affection, a ful purging of my sinns, an vtter destroying of my lust and concupiscence,

an increase of charitie, patience humilitie and obedience, against the wyles of mine enemies visible and inuisible, a strong defence, of al my motions both carnall and spiritual a perfite allwaging: vnto thee true and onely God a firme fastening, and of mine end a most happie consummation. Finally, I pray thee that thou wilt vouchsafe to bring me most sinnful wretch to that vnspeakable banket, wher thou with the Sonne and the holy Ghost arte to thy Angels and Saincts a true light, a fulnesse most aboundant, a ioye euerlasting, a pleasure inestimable, & a perfect felicitie, through Christ our Lorde. Amen.

A nother Prayer after receiuing.

I Most humblye thanke thee, O good Lord, of thine infinite goodnes that it hath pleased thée this day to fede me with the holy sacrament of thy most blessed bodie and blood: Desiring thee mekelie that this Sacrament which vnworthylye I haue receiued, may be to me purgation & clensing of all my sinnes, fortitude & spirituall strength against my frailty, sure defence against worldly troubles & aduersities, a purchasing of grace and pardon, and a continual remembrance of thy blessed passion, so that in the way it may conduct and guide me, and when I am out of the waye it

may

may reduce me: when I stumble it may vpholde me, and when I am fallen it may rayse me vp againe: so that by continuance in fulfilling thy holy will, it maye bring me to euerlasting glory: and so to order the taste of my hart that I neuer fele other swetenes but thee, that I care for none other honour but thine, & geue me such a perfecte loue toward thee wherwith I may come to as great mercye in heauen, as though I had spent al my life dayes in the remembraunce of thy blessed passion, & gratiously deliuer me, & my benefactours & al good Christian people, from all tribulation of bodie and soule. Amen.

FINIS.

Certayne Deuout and Godlye Petitions, commonly called

IESVS PSALTER.

There is no other Name vnder Heauen

Geuen vnto men,

wherein we must be saued. Act. 4.

Printed at Doway by I. R.
cum Priuilegio.

Jesu for thy holy name, and for thy bytter passion, Saue vs from sinne and shame, and endles damnation, and bringe vs to thy blisse that neuer shall haue ende Swete Jesu amen. And graunt vs of thy grace that to the honour and worshipe of thy holy name, to the laude and praysing of thy blessed mother and virgine, our Ladye Saincte Marye: And to the profit of our Mother holy Churche, we may do our dutie and homage, eche with other, and for other; Swete Jesu Amen.

Holy Swete Lord Jesu geue vnto me, a contrite and cleane harte, quiet and patient: a bodye chaste, humble, obedient, and stable: and alway ready to thy seruice. Amen.

Certaine deuout & Godlye Petitions, commonlye called IESVS PSALTER.

IT is to be vnderstand that there be thrée maner of Psalters.

The firste is called Dauides Psalter, which containeth thrise fiftie Psalmes.

The second is called the Psalter of our ladye, contayning thrise fiftie Aues.

The third is called the Psalter of Jesu, or the inuocation of

Jesu, contayning fiftene principall petitions, which tenne tymes repeted, make also thrise fiftie. In ỹ which Psalter and inuocation, is the glorious name of our Sauiour Jesu called vpon fowre hundred and fiftie times. Whosoeuer vse to saye it, truste they verely, that they shall finde therby speaciall helpe to resiste temptation, and haue increase of grace and vertue by the singuler helpe of Jesu. Of this blessed name sainct Peter in the Actes of the Apostles saith: Ther is no other name vnder heauen geuen to men, wherin we must be saued.

And our Sauiour saith in the Gospel of S. John, that we should make

make our petitions in his name, which is the mediatour of our saluation, whose glorious vision and most amorous fruition in the celestiall glory shall be our perpetuall ioy and incomprehensible consolation.

Here is to be noted(as it is said before(that the fiftene principall petitions must be sayde eche one by them selfe x. times, like as they shal be set forth in this booke by order. And ye may saye them vppon your ten fingers, or vpon ten beades, or else read them as they be written, and for them that cannot reade, it is good to learne these inuocations without booke.

Begin your Psalter with deuout knæling down or at leastwise with inclination to Iesu, and saye thus as foloweth.

Phillip. 2.

In nomine Iesu omne genu flectatur, Cœlestium terestrium & infernorum. Et omnis lingua confiteatur, quia Dominus Iesus Christus in gloria est Dei Patris.

The first petition.

I	Iesu Iesu Iesu,	mercye
Ij	Iesu Iesu Iesu	mercye
Ij	Iesu Iesu Iesu	mercye
Ij	Iesu Iesu Iesu	mercye

Iesu

v	Iesu	Iesu	Iesu	mercye
vj	Iesu	Iesu	Iesu	mercye
vij	Iesu	Iesu	Iesu	mercye
viij	Iesu	Iesu	Iesu	mercye
ix	Iesu	Iesu	Iesu	mercye
x	Iesu	Iesu	Iesu	mercye

IESV Haue mercye vppon me & forgeue mæ, the greate offences which I haue done in thy sight.

Graunt me grace, Iesu, for the loue of thæ, to dispise sinn and all worldly vanitie.

Haue mercye vppon al sinners, Iesu I beseech thæ: turne their vices into vertues, & make them true obseruers of thy lawe, and louers of thæ: bring them to blisse in euerlasting glorie. Haue

Haue mercye also on the soules in purgatorie for thy bitter Passion, I beseech thée, and for thy glorious name Jesu.

The Holye Trinitie, one verie God haue mercye vpon me.

Pater noster. Aue Maria.

The second petition.

i	Jesu	Jesu	Jesu	Helpe me
ij	Jesu	Jesu	Jesu	Helpe me
iij	Jesu	Jesu	Jesu	Helpe me
iiij	Jesu	Jesu	Jesu	Helpe me
v	Jesu	Jesu	Jesu	Helpe me
vj	Jesu	Jesu	Jesu	Helpe me
vij	Jesu	Jesu	Jesu	Helpe me

viii Iesu Iesu Iesu, Helpe me
ix Iesu Iesu Iesu, Helpe me
x Iesu Iesu Iesu, Helpe me

IESV helpe me, to ouercome all temptations of sinne, and the malice of my ghostly enemie.

To spend my time in vertue and labour acceptable to thée, to represse the motions of my flesshe in slouth, gluttony, and lechery.

To haue my harte enamored of vertue and thy most glorious presence: good name and fame, Iesu to thy honour, and my comfort, I beséech thée gene me.

Haue mercy vpon all sinners, Iesu, I beséech thée: turne their

vices into vertues, and make them true obseruers of thy lawe and louers of thée, bring them to blisse in euerlasting glorie.

Haue mercy also of the soules in Purgatorie for thy bitter passion, I beseech thée, and for thy glorious name Iesu.

The holy Trinitie, one verye God haue mercy vpon me.

Pater noster. Aue Maria.

The third petition.

i Iesu Iesu Iesu, strength me
ii Iesu Iesu Iesu, strength me
iii Iesu Iesu Iesu, strength me
iiii Iesu Iesu Iesu, strength me
v Iesu Iesu Iesu, strength me
vi Iesu Iesu Iesu, strength me

dii Iesu Iesu Iesu, strength me
viii Iesu Iesu Iesu, strength me
ix Iesu Iesu Iesu, strength me
x Iesu Iesu Iesu, strength me

Iesu strength me in soule & bodie, to execute the workes of vertue, according to thy holy wil, wher by I may come to thy euerlasting ioy and felicitie.

Graunt me firme purpose, most mercifull Iesu, to amende my life, and to recompence for those yéeres which I haue misspent by greeuously offending thee in euil thoughtes, dilectations, consentinges, wordes, workes, and wicked customes.

Also

Also in breakinge thy commaundementes, whereby I haue deserued damnation and thine enemitie.

Make my harte obedient to fulfill thy will, and readye to doe for thy loue the workes of pittie.

Graunt me the seauen giftes of the holye Ghoste, the eighte beatitudes, the foure Cardinall vertues, and in receiuinge of the Sacramentes deuoutlye to dispose me.

Haue mercy vpon all sinners Iesu, I beseech thee, turne their vices into vertues, and make them true obseruers of thy lawe, and louers of thee, bringe them

to

to bliſſe in euerlaſting glory.

Haue mercye alſo vppon the ſoules in Purgatorie for thy bitter paſſion, I beſeech thée, and for thy glorious name Ieſu.

The holy Trinitie one verie God, haue mercy vppon me.

Pater Noſter. Aue Maria.

The fourth petition.

i Ieſu Ieſu Ieſu, Comfort me
ii Ieſu Ieſu Ieſu, Comfort me
iii Ieſu Ieſu Ieſu, Comfort me
iiii Ieſu Ieſu Ieſu, Comfort me
v Ieſu Ieſu Ieſu, Comfort me
vi Ieſu Ieſu Ieſu, Comfort me
vii Ieſu Ieſu Ieſu, Comfort me

viii Iesu Iesu Iesu, Comfort me
ix Iesu Iesu Iesu, Comfort me
x Iesu Iesu Iesu, Comfort me

Iesu comfort me, and geue me grace to haue my most ioye & pleasure in thée.

Send me heauenly meditations, ghostly swéetenes, and feruour of thy glory.

Kauish my soule with burninge desire of thy heauenly ioye, where I shall euerlastingly dwel with thee.

Graunt me, swéete sauiour Iesu contempte of all damnable pleasure of sinne and miserie.

Graunt me remembrance of my

my saluation with feare of damnation.

Also remembraunce of thy goodnes, thy giftes and greate kindnes shewed to me.

Reduce into my minde my sines and vnkindnes, whereby I haue offended thée.

Graunt me the spirite of perfecte penance, contrition, confession, & satisfaction, to obtaine thy grace, & from filthie sinne to purge me.

Haue mercy on all sinners Iesu, I beseech thée, turne their vices into vertues, and make them true obseruers of thy lawe, and louers of thée, bring them to blisse in euerlasting glorie.

Haue

Haue mercy also on the soules in Purgatory for thy bitter passion, I beseech thée, and for thy glorious name Iesu.

The holy Trinitie, one very God, haue mercy vpon me.

Pater noster. Aue Maria.

The fifth petition.

i Iesu Iesu Iesu, Make me constant and stable.

ii Iesu Iesu Iesu, Make me constant and stable.

iii Iesu Iesu Iesu, Make me constant and stable.

iiii Iesu Iesu Iesu, Make me constant and stable.

v Iesu Iesu Iesu, Make me constant and stable.

vi Jesu Jesu Jesu, Make me constant and stable.

vii Jesu Jesu Jesu, Make me constant and stable.

viii Jesu Jesu Jesu, Make me constant and stable.

ix Jesu Jesu Jesu, Make me constant and stable.

x Jesu Jesu Jesu, Make me constant and stable.

Iesu make me constant and stable in faythe, hope, and charitie, with continuance in vertue, and will not to offend thée.

Make me ofte to remember the passion and bitter paines, which thou suffered'st for me.

Send me perfect patience in all tribulation and aduersitie.

Preserue mee from pryd, ire, enuie, couetise, and from all transgressions of thy holy law.

The Catholike obseruances of the Church make me to kepe truely.

Make my soule to holy doctrine obedient, and to thinges pertayning to my ghostly weale, for the loue of thee.

Suffer no false delight of this deceauable lyfe, by fleshly temptation and fraude of the fende, to blinde me.

To the houre of my death kepe my fiue wits, Iesu, I beseech the

From

From excesse in speaking, in feedinge and worckinge, preserue my frailtie.

Haue mercy of all sinners Iesu, I beseech thee, turne their vices into vertues, and make them true obseruers of thy lawe, and louers of thee: bring them to blisse in euerlastinglorie.

Haue mercy also on the soules in purgatorye for thy bitter passion, I beseech thee and for thy glorious name Iesu.

The holy Trinitie, one very God, haue mercy vpon me.

Phillip. 2.

Dominus noster Iesus Christus

humiliauit semetipsum pro nobis factus obediens vsque ad mortem, mortem autem Crucis.

Pater noster. Aue Maria. Credo.

In nomine Iesu omne genu flectatur, cœlestium terrestriũ & infernorũ. Et omnis lingua confiteatur, quia Dominus Iesus Christus in gloria est Dei Patris.

The vi. petition.

i	Iesu Iesu Iesu,	light me
ii	Iesu Iesu Iesu,	light me
iii	Iesu Iesu Iesu,	light me
iiii	Iesu Iesu Iesu,	light me
v	Iesu Iesu Iesu,	light me
vi	Iesu Iesu Iesu,	light me
vii	Iesu Iesu Iesu,	light me

viii Iesu Iesu Iesu, light me
ir. Iesu Iesu Iesu, light me
r. Iesu Iesu Iesu, light me

Iesu light me with ghostly wisdome, to knowe thy goodnes, and those thinges which are moste acceptable to thee.

Graunt me grace to geue good ensample to my neighbour, that none be hurt by me, and to helpe those with good counsaile which haue offended thee.

Make me to proceede from vertue to vertue, vntil such time as I shall cleerely see thy maiestie.

Let me not turne to those sinnes which I haue followed for, and by confession haue accused me of.

The horrible sentence of endlesse death, the terrible iudgemēt of damnation, thy wrath, ire, & indignation, mercifull Lord, let neuer fall vpon me.

Thy mercy and thy merites, my sauiour, euer be betweene them and me.

Haue mercy vpon all sinners, Iesu, I beseech thee: turne their vices into vertues, & make them true obseruers of thy lawe & louers of thee, bring them to blisse in euerlastinge glorie.

Haue mercy also of the soules in purgatorie for thy bitter passion I beseech thee, and for thy glorious name Iesu.

The holy Trinitie, one verye God haue mercie vpon me.

Pater noster. Aue Maria.

The vij. petition.

i Iesu Iesu Iesu, Graunt me grace to dread thee.

ii Iesu Iesu Iesu, Graunt me grace to dread thee.

iii Iesu Iesu Iesu, Graunt me grace to dreade thee.

iiii Iesu Iesu Iesu, Graunt me grace to dreade thee.

v Iesu Iesu Iesu, Graunt me grace to dreade thee.

vi Iesu Iesu Iesu, Graunt me grace to dreade thee.

vii Iesu Iesu Iesu, Graunt me grace to dread thee.

viii Iesu Iesu Iesu, Graunt me grace to dread thee.

ix. Iesu Iesu Iesu, Graunt me grace to dread thee.

x. Iesu Iesu Iesu, Graunt me grace to dread thee.

Iesu graunt me grace inwardlye to dread thee: and to eschewe those thinges whereby I might offend thee.

Thy blessed mother be mediatrix for me, and purchase me a contrite harte, for that I haue offended thee.

Remoue my sinfull dyspositions, which dull my hart, & like lead do oppresse me.

All thy Saintes pray for me that

that I be not seperated from thee and their blessed felowship in the heauenly Citie.

Let me not forget good Lord, the riches of thy goodnes, of thy patience, of thy long sufferance, & benignitie.

Let the threatening paine and torment which shal fall vpon sinners, the losse of thy loue and of thy heauenly inheritance, euer feare me to offend thee

Suffer me not to lye in sinne, but call me soone to penance: when I haue offended thee, haue mercy on me.

Haue mercy vpon all sinners Iesu, I beseech thee, turne their

vices into vertues, and make them true obseruers of thy lawe, and louers of thee, bringe them to blisse in euerlasting glory.

Haue mercye also on the soules in purgatorie for thy bitter passion, I beseech thee, and for thy glorious name Iesu.

The holy Trinitie one verie God, haue mercy vpon me.

Pater noster. Aue Maria.

The viij petition.

i Iesu Iesu Iesu, graunt me grace to loue thee.

ii Iesu Iesu Iesu, graunt me grace to loue thee.

iii Iesu Iesu Iesu, graunt me grace to loue thee.

iiii Iesu Iesu Iesu, graunt me grace to loue thee.

v Iesu Iesu Iesu, graunt me grace to loue thee.

vi Iesu Iesu Iesu, graunt me grace to loue thee.

vii Iesu Iesu Iesu, graunt me grace to loue thee.

viii Iesu Iesu Iesu, graunt me grace to loue thee.

ix Iesu Iesu Iesu, graunt me grace to loue thee.

x Iesu Iesu Iesu, graunt me grace to loue thee.

Iesu graunt me grace truely to loue the for thy endelesse goodnesse, and for thos giftes which I haue receiu-

receiued and trust to receiue of thée.

Lorde, when I offende, smite me not with sodaine death, I beséech thée.

Let the remembraunce of thy kindnes and patience conquere my malice and wicked concupiscence.

Drawe mée, Lorde, to thée by perfect loue and charitie.

By breaking of thy commandementes I haue dispised thée.

Graunt me, good Lorde, in képing them, as greatly hereafter to honour thée.

From lesse sinne, ỳ I fal not into greater, good Lord preserue me.

Do with me according to thy mercy, and not after my misery: withdrawe thy swoorde of vengeance for thy great mercy and pitye.

Graunt me, Lord, to be the childe of saluation, in bodye and soule to haue glorification, clere sight and fruition of thy diuinitie, and euer presently to see the glorious Trinitie.

Haue mercy vppon all sinners, Iesu I beseech thee: turne their vices into vertues, and make them true obseruers of thy lawe, and louers of thee: bring them to blisse in euerlasting glorye.

Haue mercy also of the soules in pur-

purgatory for thy bitter Passion, I beseech thée, and for thy glorious name, Iesu.

The holy Trinitie, one very God, haue mercy on me.

Pater noster. Aue Maria.

The ix. petition.

i Iesu Iesu Iesu, Graunt me grace to remember my death.
ii Iesu Iesu Iesu, graunt me
iii Iesu Iesu Iesu, graunt me
iiii Iesu Iesu Iesu, graunt me
v Iesu Iesu Iesu, graunt me
vi Iesu Iesu Iesu, graunt me
vii Iesu Iesu Iesu, graunt me
viii Iesu Iesu Iesu, graunt me
ix. Iesu Iesu Iesu, graunt me

Jesu Jesu Jesu, Graunt me grace to remember my death.

IESV Graunt me grace to remember perfectly the danger of deathe, & the great account which I must then geue to thée, & so dispose me that my soule be acceptable to thée, and to thy Glorious mother the blessed virgin Marye. Thē with the assistance of thy glorious Angel S Michaell, deliuer me from the daunger of my gostlye enemy. And thée my good Angell, I beseech to helpe me.

Then, good Lord, remember thy mercy, and for mine offences turne not thy louely face from me

O my

O my Lorde be mercifull kinge and meke iudge, at that dreadfull houre vnto me. ỹ I may not heare rigour of thy Iustice therfore I appeale to thy mercy. Thy mercy exceedeth thy iudgement, and to vs sinners it is saluation, when we crye hartely vnto thée. At that dreadful houre helpe vs moste mercifull Lorde, which for that time nowe call for mercy.

Haue mercy on al sinners Iesu, I beseech thée, turne their vices into vertues, and make them true obseruers of thy law, and louers of thée: bring them to bliſſe in euer lasting glory.

Haue mercy also of the soules in

in Purgatorie for thy bitter pas-
sion, I beseech thæ, and for thy
glorious name, Iesu.

The holy Trinitie one verie
God, haue mercy vpon me.

Pater noster. Aue Maria.

The x petition.

i Iesu Iesu Iesu, Sende me
here my purgatorie.

ii Iesu Iesu Iesu, send me

iii Iesu Iesu Iesu, send me

iiii Iesu Iesu Iesu, send me

v Iesu Iesu Iesu, send me

vi Iesu Iesu Iesu, send me

vii Iesu Iesu Iesu, send me

viii Iesu Iesu Iesu, send me

ix. Iesu Iesu Iesu, send me

Iesu Iesu Iesu, Sende me here my purgatory.

Iesu sende me here my purgatorie, and preserue me from these tormentes of fire which euer shall punish sinne and iniquitie.

Let full hope of thy helpe euer abyde in me, that I neuer fall in desperation of thy endles mercy.

Mother of God, Patriarckes, Prophetes, Apostles, Euangelists, Martyrs, Confessors, virgins, widowes, Matrons, and Innocentes, I offer me to your merites, and beseethe you to pray for me, and at my passinge helpe to protecte me.

With thy sacramentes, Lorde, then

then recomfort me, and bring me to the kyngdome of endles felicitie.

My Lord Jesu crucified for me, by the merites of thy glorious passion, I beseech thee graunt me these petitions which I haue asked of thee.

Haue mercy of all sinners, Jesu, I beseech thee, turne their vices into vertues and make them true obseruers of thy lawe. and louers of thee, bringe them to blisse in in euerlasting glory.

Haue mercy also on the soules in Purgatory for thy bitter passion, I beseech thee, and for thy glorous name Jesu.

The holy Trinitie one very God haue mercy on me.

Phillip. 2.

Dominus noster Iesus Christus humiliauit semetipsum pro nobis, factus obediens vsque ad mortem, mortem autem crucis.

Pater noster. Aue Maria. Credo.

In nomine Iesu omne genu flectatur, cœlestium terrestrium & infernorū: Et omnis lingua confiteatur, quia Dominus Iesus Christus in gloria est Dei patris.

The xi petition.

i Iesu Iesu Iesu, Graunt me Grace to flee euill company.

ii Iesu Iesu Iesu, graunt me

iii Iesu Iesu Iesu, graunt me
iiii Iesu Iesu Iesu, graunt me
v Iesu Iesu Iesu, graunt me
vi Iesu Iesu Iesu, graunt me
vii Iesu Iesu Iesu, graunt me
viii Iesu Iesu Iesu, graunt me
ix Iesu Iesu Iesu, graunt me
x Iesu Iesu Iesu, graunt me
grace to flée euil company.

Iesu graunt me grace to flée euil compan ye: And when I come amonge them, for thy glorious passiõ, I beseech thée, perserue me, that none occasion of mortal sinne ouercome me: and send mée ghostlye comfort by the true louers of thée.

Kéepe my mouth good lord, from

slaunderous speakinge, lyinge, false witnesse bearing, cursing, swearing, vncharitable chiding, dissolute laughter, and wordes of vanitie.

Make me, blessed Lord, with dreade to remember, that thou presently hearest me, which of all my wordes shal iudge me.

Suffer not my hart to be light of credite in hearing detraction, and obliquye, rancour and yre.

Iesu represse in me al inordinate affection of carnalitie, and where I haue by euill company offended, meklye I aske mercy of thée and beséeche thee for helpe to all them that cry for mercy.

Thy

Thy power protecte me, thy wysdome directe me, thy fatherly pittie correct me.

Send me gratious life, blessed ending, and thy passion preserue me from euerlasting damnation, and terrour of myne enemie.

Haue mercy vpon all sinners, Iesu, I beseech thee: turne their vices into vertues, and make them true obseruers of thy lawe and louers of thee, bring them to blisse in euerlasting glorie.

Haue mercy also on the soules in purgatorie for thy bitter passion, I beseech thee, and for thy glorious name Iesu.

The holy Trinitie, one verye

god

slaunderous speakinge, lyinge, false witnesse bearing, cursing, swearing, vncharitable chiding, dissolute laughter, and wordes of vanitie.

Make me, blessed Lord, with dreade to remember, that thou presently hearest me, which of all my wordes shal iudge me.

Suffer not my hart to be light of credite in hearing detraction, and obliquye, rancour and yre.

Iesu represse in me al inordinate affection of carnalitie, and where I haue by euill company offended, meklye I aske mercy of thée and beséeche thee for helpe to all them that cry for mercy.

Thy power protecte me, thy wysdome directe me, thy fatherly pittie correct me.

Send me gratious life, blessed ending, and thy passion preserue me from euerlasting damnation, and terrour of myne enemie.

Haue mercy vpon all sinners, Iesu I beseech thee: turne their vices into vertues, and make them true obseruers of thy lawe and louers of thee, bring them to blisse in euerlasting glorie.

Haue mercy also on the soules in purgatorie for thy bitter passion, I beseech thee, and for thy glorious name Iesu.

The holy Trinitie, one verye

god

god, haue mercy vpon me.

Pater noster. Aue Maria.

The xij. Petition.

i Iesu Iesu Iesu, Geue me grace to cal for help to thee.

ii Iesu Iesu Iesu, geue me

iii Iesu Iesu Iesu, geue me

iiii Iesu Iesu Iesu, geue me

v Iesu Iesu Iesu, geue me

vi Iesu Iesu Iesu, geue me

vii Iesu Iesu Iesu, geue me

viii Iesu Iesu Iesu, geue me

ix Iesu Iesu Iesu, geue me

x Iesu Iesu Iesu, geue me

grace to cal for help to thee.

Iesu graunt me grace, and specially in the time of temptation to call for helpe to thee, and then

with

with faithful minde to remember thy Passion which thou suffredst for me: then most merciful Lorde keepe my soule from consent of sinne, for very true loue of thee, then let sinne appeare stinking & abhominable to me.

Let the remembrance of the paine of hell, thy dreadfull dome and euerlasting damnation, as also of thy patience, charitie, and chastitie, mitigate my prones to al kinde of sinne and iniquitie.

In my temptations Lorde, I beseech thée helpe me for the tender loue that thou diddest shewe to thy louing mother, and she to thee.

Repel the power of my aduersaries, which intend the damnation of me.

Inhabite my soule, O Sauiour which with all humble subiection desireth the blessed presence of thee.

Make me pure in spirite, meke in speaking, patient in suffering, hungrye of rightuous working, and mercyfull to all them that be in miserie.

Make me peaceable in conuersation, cleane in harte, with holy meditation, and ioyfull to suffer persecution for the loue of thee.

Let all my powers & desires be ruled according to thy most holy

will, and al my petitions ordered to thy wisedome, and to the euerlasting welfare of my soule.

Haue mercy of all sinners Iesu, I beseech, thée turne their vices into vertues, & make them true obseruers of thy lawe, and louers of thée, bringe them to blisse in euerlasting glorie.

Haue mercy also on the soules in Purgatory for thy bitter passion, I beseech thée, and for thy glorious name Iesu.

The holy Trinitie, one very God, haue mercy vpon me.

Pater Noster. Aue Maria.

The iij. Petition.

Iesu Iesu Iesu, Make me to perse-

seuer in vertue acceptable to the.

ii Iesu Iesu Iesu, make me
iii Iesu Iesu Iesu, make me
iiii Iesu Iesu Iesu, make me
v Iesu Iesu Iesu, make me
vi Iesu Iesu Iesu, make me
vii Iesu Iesu Iesu, make me
viii Iesu Iesu Iesu, make me
ix Iesu Iesu Iesu, make me
x Iesu Iesu Iesu, make me per-
seuer in vertue acceptable to the.

Iesu make me perseuerante in
the blessed seruice of thee.

In holy conuersation and ver-
tuous occupation, Lord kepe my
soule and bodye.

Make me flee sinful delectation
and patiently to suffer iniuries
an

and rebukes, in recompence of my disobedient hart to thée.

Prouide god Lord that life to me, which thou knowest most to thyne honour, and to my eternall felicitie.

Fil my harte with contrition, & mine eyes with teares, that I neuer be forsaken of thee.

Awake my dull soule frõ sléepe of sinne, and send me helpe from heauen my blessed Sauiour, to ouercome the olde serpent with all his cautels, by exercise of vertue, & the assistance of thy grace.

The Angels of light deliuer me from the Angels of darknes, and from their great cruelitie.

Let

Let thine obedience, Lord, recompence for mine obstinacie: thy abstinence for my superfluitie: thy meeknes and thy patience, for my pride, irefull harte, and enimitie.

Thy charitie for my malice, thy deuotion for my dulnes, thy louing hart for mine vnkindnes thy holy death for my wretched life, and for all my miserie.

Haue mercy on al sinners Iesu, I beseech thée turne their vices into vertues, and make thē true obseruers of thy lawe, and louers of thee: bring them to blisse in euerlasting glory.

Haue mercy also on the soules

in purgatory for thy bitter passion, I beseech thee, and for thy glorious name, Jesu.

The holy Trinitie, one very God, haue mercie on me. Pa. Aue.

The xiiii. petition.

i Jesu Jesu Jesu, Graunt me grace to fixe my mynde on thee
ii Jesu Jesu Jesu, Graunt me
iii Jesu Jesu Jesu, Graunt me
iiii Jesu Jesu Jesu, Graunt me
v Jesu Jesu Jesu, Graunt me
vi Jesu Jesu Jesu, Graunt me
vii Jesu Jesu Jesu, Graunt me
viii Jesu Jesu Jesu, Graunt me
ix Jesu Jesu Jesu, Graunt me
x Jesu Jesu Jesu, Graunt me
grace to fixe my minde on thée.

Iesu graunt me grace, speciallye in the time of prayer, to fixe my minde on thée, and then to remember my wretchednes, and faithfully to cal for helpe to thée.

That time to remember the perils of body and soule which I haue escapede, and the benifites that I haue receiued thorough thy great charitie, and with all my harte Lorde then to geue laud to thée.

In this prayer I thanke thée for all the creatures which thou hast made to helpe man, and that thou hast made him to thine image, and to be partaker of thy glory.

The motions of my runninge

minde,

minde, the desire of mine vnstable hearte in time of prayer, stope and stay, I beseeche thee.

Represse the power of my ghostlye enemies, which then drawe my minde from ghostly weale to many imaginations of vanitie.

With the hand of thy feruent loue then I beseeche thee to take me and strength me in thy power, and with thy goodnes glad me.

Keepe me so occupied in good workes, that my prayers may be acceptable to thee.

Heare nowe, sweete Sauiour Iesu, heare ỹ voyce of a sinner which would fayne loue thee, and with thy hart as greatly please thee as euer

it hath offended thée, and if it please thy grace more largely to recompence, it beséecheth thée.

Iesu saue mine enemies from thine enemitie, and forgeue them that they haue offended me, like as I would be forgiuē in those things wherin I haue offended thée.

Lorde helpe all those which haue holpen me, or prayed for me, or shewed to me any déede of pitie.

Thy grace, Lorde, & the merites of thy precious blood, defend me frō the striking Angell, & the spirite of pestilence, and make him to ouerpasse me.

Haue mercy on all sinners, Iesu, I beséech thée, turne their liues in

to

to vertues, and make them true obseruers of thy lawe, and louers of thée: bring them to blisse in euerlasting glory.

Haue mercy also on the soules in Purgatory for thy bitter passion, I beséeche thée, and for thy glorious name Iesu.

The holy Trinitie one very god, haue mercy vpon me. Pater. Aue.

The xv. petition.

j	Iesu Iesu Iesu.	Geue me

grace to order my life to thée.

ij	Iesu Iesu Iesu	Geue me
iij	Iesu Iesu Iesu	Geue me
iiij	Iesu Iesu Iesu	Geue me
v	Iesu Iesu Iesu	Geue me
vj	Iesu Iesu Iesu	Geue me

viij Iesu Iesu Iesu Geue me
viij Iesu Iesu Iesu Geue me
ix Iesu Iesu Iesu Geue me
x Iesu Iesu Iesu Geue me

grace to order my life to thee.

Iesu geue me grace to order my life, and thy workes of my body & soule with actual intent, finally to thee, and the reward of thy infinite ioye and eternal felicity.

The water and blod, which ran frō thy blessed hart, wash my soule from sinne and iniquitie, and purchase to me aboundance of grace faithfully to serue thee.

O my Lorde, my life, my might, my sight, leade me fede me, & spede me in ỹ pilgrimag of this mortality

Graunt

AVER
prai